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The State, the Church, and the School

M. J. McKEOUGH, O. PRAEM.

THE subject of this paper is one that has caused concern to leaders of both church and state from the beginning of Christianity. Christ Himself gave us the first principle regarding the relationship of church and state by his dictum: "Render to Caesar, the things that are Caesar's, and to God, the things that are God's". Councils of the Church, sovereign Pontiffs, and theologians have made explicit application of this principle to the varying conditions that have existed from Christ's day to this. Malice, pride, covetousness, the tendency to abuse power, have nevertheless repeatedly caused friction to exist between the spiritual and temporal authorities.

For a long time practically all education was under the control of the Church, or churches, and consequently, the problem of the relation of schools to church and state did not exist. The idea that the political authority had the responsibility of erecting, maintaining, and administering schools arose in the early days of this country and took firm root only a little over a century ago. Since that time the place assumed by the state in education has grown steadily until today the right and the obligation of the state to conduct schools on every level is challenged by no one.

For many years the publicly supported school and the private school existed peacefully side by side, neither interfering with the other. Gradually however, for various reasons, friction between the two developed, and today, at least in some quarters, it has become an open conflict. Never before in the history of our country has there been so much interest in the relationship of church and state and school as at the present time. This has been brought by a number of circumstances, chief of which might be mentioned, the recent decisions touching upon these relationships handed down by the U.S. Supreme Court, the efforts to secure federal aid, the lease-time program for religious instruction, discussions and reports in magazines and newspapers, the agitation of the N.E.A., the report of the President's Commission on Higher Education, etc. In the discussions which have followed, much deplorable bitterness had developed. We

Catholics have been accused of being undemocratic, hostile to the constitution, the cause of divisions in society, and treasury robbers.

My purpose then is to point out briefly our philosophy and theology regarding the relations of church and state, to describe briefly the responsibility of each for education, and then to describe the principal points of conflict between them. I can't possibly do this adequately within the limits imposed. It will be necessary to skip over certain phases of the problem so as to give more time and attention to the disputed areas.

According to our Catholic philosophy and theology, man is born into two natural societies, namely the family and the State. Because of the needs arising from his nature, both of these societies are necessary in order that man might live a normal human life. We must distinguish between these two, the first, namely, the family is an imperfect society since it is not in itself self-sufficient to fulfill its purpose; the State on the other hand, because it is so sufficient, is a perfect society. But in addition to these two natural societies, there is a third, which exists for the supernatural welfare of man; it is, of course, the Church, likewise a perfect society, established by Christ for the salvation of souls.

All three of these societies, the family, the state, and the Church, exist for the welfare of man, and since education is necessary for the complete development of man and the fulfillment of his purpose, it is a legitimate matter of concern to these three societies. The question that is agitating the minds of man is the right and responsibility that each society has in providing this education. Before attempting to answer it, I must make two preliminary statements. First, a child is born immediately into a family and the primary right and obligation for his care belongs to the parents. They are by nature the child's first teachers, and the home is his first school. Since in practically all instances the parents are not adequately equipped or do not have the facilities to give their children all the formal education which they need, a formally organized school is necessary. It is however a means to an end; it has no rights of its own. The question that concerns us is the relationship of the school to the church or the state or to both.

That the state has rights in education, though once disputed, is now conceded by all.¹ Likewise that the Church through the authority granted to her by her founder and by the very nature of her function, has the right to educate is claimed by all her adherents. It is conceded though that the state has the right not only to conduct schools of her own but to pass compulsory attendance laws, binding upon all children, and to exercise at least as much supervision over all schools, private as well as public, as is necessary to safeguard her own existence, the welfare of the children, and the good of our democratic society. Moreover, the Church because supernatural welfare is intimately connected with every activity, has the right to conduct not merely religion classes but every type of school for all kinds of students and to supervise the education of Catholic students wherever they might be going to school.²

The Church, therefore, regards the child as a member of three societies, the family, the Church, and the state. The family and the state exist in the natural order, the Church in the supernatural. The Church and the state are perfect societies, each supreme and self-sufficient in the accomplishment of its own purpose; the family is an imperfect society and consequently must turn to the state for aid in fulfilling its natural purposes, and to the Church for the eternal welfare of its members. This doctrine is simple and clear enough and there is no difficulty in those matters which belong exclusively to the supernatural or the natural order, to the Church and the state. There are human activities which have both a natural and supernatural aspect and it is in these areas that conflict arises over the question of the respective jurisdiction of Church and state. Pope Leo XIII in his encyclical "Immortale Dei" has given us two criteria to determine priority in those matters in which the two powers overlap: "1) All else being equal, the society with the more noble end has superiority; 2) Everything therefore in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether

¹ Encyclical: Christian Education of Youth, Pius XI, in *Four Great Encyclicals*. (Paulist Press, 1931), page 49.

² Boffa: "Canonical Provisions for Catholic Schools," (Catholic University of America Press), Chapter VI, page 59.

by its nature or by its end, is subject to the jurisdiction and discipline of the Church."³

Education is such an activity. Because it directly affects the temporal welfare of the individual and of society, the state has lawful jurisdiction over it. This authority, however, is not exclusive; the state has no monopoly over education. It can usurp the authority of neither the family nor the Church in this matter. The right of the parents over the education of children precedes that of the state because in nature the child is first a member of the family, then of the state, and the family itself existed before the state. Likewise, the right of the Church precedes that of the state because the eternal salvation of the child is incomparably more important than his temporal welfare.

Parents in the conditions existing today are not ordinarily able to give to the child all the education which he needs. To supplement their own educational efforts, schools are needed. Both the state and the Church have the right to organize, maintain, and administer such schools. Moreover, as stated before, the state has the right to compel minimum attendance at a school so as to safeguard its own interests, those of society, and of the individual. It may not, however, enforce attendance at one of its own schools since this is not necessary to fulfill its purposes; the Church on the other hand because eternal salvation is so intimately connected with religious education, may make attendance at Catholic schools compulsory for all Catholics in so far as that is feasible. That is why Canon Law, which is the official law of the Church, expressly commands all parents to send their children to schools which are Catholic. Note that such a school may be a public school in the sense that it is supported out of public funds, as in the Province of Quebec. We must keep in mind that the Church does not regard a non-Catholic school necessarily as an evil in itself. If it did so, no Catholic parent might under any conditions send a child to such a school. As a matter of fact, she does permit Catholic children to attend neutral schools if there is a good reason for so doing, for instance, the non-existence of a Catholic school within reasonable distance. Such then is the Catholic position

³ Denziger, *Enchiridion Symbolorum*, n. 1866.

with regard to education. Let us now approach the problem from another angle.

What has been our traditional American understanding of the function of the state in education? To this we might add another question, namely, what has been the relative part of the federal government, and the state in education. We will answer this second one first. From the beginning it has been our national policy that education is primarily a concern of the State, not of the federal government. The constitution of the United States contains no reference to education, and Amendment X reserves to the several States all rights not specifically included in the federal constitution. That the states themselves have regarded education as one of their responsibilities is evident from the provisions made in every state for the erection and maintenance of public school systems.

This does not mean that the federal government has had no concern in education. Concerning this J. D. Russel says: "... the absence of direct control over the general system of education does not mean that the Federal government of the United States is or has been without influence in education. In many and various ways, the Federal government has affected educational development in the states, and extensive educational undertakings have been carried on and supported under federal auspices".⁴ The attitude of the federal government towards education may be expressed in three basic policies, generally accepted by experts in this field. They are:

1. That schools and the means of education in the United States shall be encouraged by the Federal Government;
2. That the "General Welfare" clause in the Constitution gives Congress any necessary powers to participate in education within these limits;
3. That education in the United States is a function of the several states.

The history of the relationship of the federal government to education gives ample testimony that the policies, outlined above, have been carried out. Beginning with the Northwest

⁴ Russell, J. D., "Evolution of the Present Relations of the Federal Government to Education in the United States." *Journal of Negro Education* 7: 244-55, 1938.

Ordinance of 1787 and continuing to the Federal Aid bills before the present Congress our national government has in many ways encouraged, assisted, and safe-guarded education throughout our country. More than that, the general tendency to turn to Washington for relief, and even direction, is as conspicuous in education, as in any other field. A recent number of *School Life*,⁵ gave a list of Supreme Court decisions, affecting education from the beginning of the court to 1948. Dividing the 160 years of the court's existence into periods of twenty years, it gave the number of decisions in each period, relating to education. It is a matter of some importance, I think, that in the first 140 years, the court handed down only eleven such decisions, and in the last twenty years from 1928 to 1948, the number is fourteen. There may be reason for calling the Supreme Court the "School Board" of the nation.⁵

This seems to be a good place to make note of the fact that this interest and help of our federal government has been extended not only to publicly supported schools, but to those privately owned and maintained as well. The history of the relationship of these two reveals convincingly that actually the "wall of separation", has meant what our founding fathers intended it to be, namely a prohibition of an official church, and of preference for any particular church, but not of aid to religion in general, nor of aid to religious schools. It is true that private schools, as such, religious or otherwise, have not received a share of the funds collected for education, but in many ways, directly and indirectly, public aid has gone to private schools and is still doing so today.

An N.E.A. Research Bulletin (Vol. XXIV, No. 1 Feb. 1946, page 36) summarizes the reports of state superintendents on the question of state aid to sectarian schools and what it calls sectarianism in the schools. According to this summary there were in 1946 five states, which furnished free text books to parochial school pupils, nineteen which furnished transportation at public expense; Bible reading was required in thirteen states, was permitted in twenty-four, and only eight reported that there was no Bible reading in their schools, thirty-five states excused pupils during school hours for attendance at week-day church

⁵ *School Life*, 31, 5, (Feb., 1949).

schools, thirty-six states indicated that public buildings were being used after school hours by religious groups. In regard to the last item, it would be interesting to know what effect the McCollum decision has had on this practice. Other examples of public aid to religion are: the authorization and maintenance of chaplains and chapels in the military establishments of the country; the maintenance of religious schools for Indians, support of church-affiliated institutions for orphans, foundlings, delinquents, etc., payments made to schools for the education of veterans.

In these matters and even more in educational ones the crucial questions confronting our school administrators and courts are: how far can the state go in its control over education and what constitutes aid to religion. Out of the many decisions of the U.S. Supreme Court relating to one or both of these questions, I will pick four which, it seems to me, have been particularly important for us. They are: *Meyer vs. Nebraska*, commonly known as the Nebraska case; *Pierce vs. Society of Sisters*; better known as the Oregon Case; *Everson vs. Board of Education*, which is the New Jersey Transportation Case; and finally *McCollum vs. Board of Education* which originated in Champaign, Ill. In the first two we have an answer for the time being to the first question, and in the last two, to the second one. Since today there is a little controversy regarding the issues in the Nebraska and Oregon Cases, I will pass over them rather hurriedly, stating merely what the issues were and how the court decided.

Both of these are dated in the 1920's, shortly after the first World War. Indeed, the Nebraska Case was a reflection of the hysteria engendered by that war. The State of Nebraska in April 1919 passed a law forbidding the teaching of any subject in any language but English in any school, public or private, until the student had completed the eighth grade. There is uncontrovertible evidence that this legislation was backed by interests who hoped thereby to abolish private religious schools, particularly, Catholic and Lutheran, for it was well-known that Catholics and Lutherans were teaching religion in many of their schools in the German language and the Catholics, also some in Polish. The validity of the law was challenged, an injunction was secured staying its enforcement, but the Supreme Court of

the State declared that the statute was a reasonable exercise of the police power of the state. A year later, Robert T. Meyer, a teacher in the Zion Parochial School (Lutheran) was arrested for violating the statute. He was found guilty and fined twenty-five dollars. This he refused to pay and appealed the case. It went through the Nebraska Supreme Court where his conviction was sustained and finally reached the United States Supreme Court where it was reversed. There are two points of significance to us in the decision. In the first place the court declared the Nebraska statute was contrary to the 14th Amendment insofar as it deprived this man, Arthur Meyer, of his right to teach without due process of law. Secondly, it declared that the statute interfered "with the power of parents to control the education of their own". The importance of this decision may be better realized by the fact that ten other states, besides Nebraska, had similar legislation and two other state supreme courts had declared it legal. The decision in the Nebraska case therefore reversed an educational policy prevalent in approximately one-fourth of the states of the union.

The Oregon decision was even more far reaching in its effects, for in this instance a state attempted by legislation to make attendance at public schools compulsory for all children in the elementary grades. In November 1922, the voters of Oregon approved an amendment to the compulsory education law of the state, according to which all children between the ages of eight and sixteen were required to attend the public schools of the districts in which they lived. Exemptions were made for those who had completed the 8th grade, for those who were not normal and for some others. Two private schools, one Catholic, and one non-Catholic immediately challenged the law, and sought an injunction against its enforcement. This was granted in an Oregon District Court in March 1924. In October of the same year it was brought before the U.S. Supreme Court. The oral arguments were presented in March (16-17) 1925 and on June 1 the court by unanimous vote sustained the decision of the lower court and declared the Oregon law unconstitutional. The decision was based on the 14th amendment and the violations of property rights and occupational rights were made the real issues. For us, however, the recognition of the rights of

parents over the education of their children is its most significant aspect. The most frequently quoted passage is:

"Under the doctrine of *Meyer vs. Nebraska*, 262 U.S. 390, we think it entirely plain that the act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the state. The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations."⁶

Father Blakely writing in America at the time called this statement "Our Bill of Rights". As long as those two decisions stand, no one in the United States can challenge the right to existence of Catholic schools, nor the right of parents to choose them for the education of their children.

In spite of this decision, it wasn't long before there began to appear in the educational literature statements that seem to challenge the courts decisions as well as the Catholic position. Through the intervening years the fear and the hostility toward the Catholic school has grown until it has reached an alarming intensity during the last two years. The underlying assumptions in this thinking may be summed up as follows:

1. The public school is the only truly democratic school.
2. The preservation of democracy depends upon the public school.
3. Education is a function of the state.
4. The rights of parents and schools are derived from the state.
5. The right to have Catholic schools is a privilege granted by the state.
6. Catholic schools are part of an authoritarian system which cannot be democratic.
7. They are divisive in society.

⁶ 268 U.S. 510.

Such a philosophy of education is reflected in the other two decisions of the Supreme Court mentioned above namely, the *Everson Case* in New Jersey, and the *McCollum Case* in Illinois.

On February 10, 1947, the U.S. Supreme Court by a vote of five to four upheld the decision of the Court of Errors and Appeals of New Jersey, which declared to be constitutional the New Jersey law whereby school districts were authorized to reimburse parents from public funds for expenses incurred in transporting their children to non-profit private schools. The decision was hailed as an important victory for the private school child. However in the decision there was a statement that caused consternation and dismay to all promoters of religious education. In discussing the meaning of the first amendment, the court said this: "the establishment of religion clause means at least this: Neither (a state or the Federal Government) can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called" ⁷ In the dissenting opinion written by Justice Rutledge with Justices Frankfurter, Jackson and Burton concurring this interpretation is expressed in even stronger terms. It is worded thus: "Legislatures are free to make, and courts to sustain, appropriations only when it can be found that in fact they do not aid promote, encourage, or sustain religious teaching or observances be the amount large or small." ⁸

Here was something of tremendous importance. These dicta, particularly of course, the one from the majority opinion, were the official interpretation of the 1st amendment to our constitution. It was an interpretation that went contrary to the acts of Congress and accepted acts of government from 1792 when the Bill of Rights was put into the constitution, to the present day. That the "establishment of religion" clause prohibited indiscriminate aid of any kind to religion or to any religious activity, was an interpretation that neither theory nor practice substantiated up to that time. Its effect soon became evident.

⁷ *Everson vs. Board of Education of Ewing Township et al.* 37 S. Ct. 511, 512 (1947).

⁸ *Ibid.* p. 525.

A little over a year later, another decision was handed down by the same court in which this interpretation was used to decide the famous McCollum Case from Champaign, Ill. The issue of this case, was the use of school rooms in a public school building for the purpose of giving free religious training to the children of the school. Attendance was optional and dependent upon parent approval. Mrs. Vashti McCollum, encouraged by the statement in the Everson Case, brought suit to stop the classes on the ground that her son, who did not attend, was embarrassed. The Supreme Court of the United States, reversing the unanimous decision of the Illinois Supreme Court, by a vote of 8 to 1 found that the practice in Champaign was *aid to religion* through 1) the use of tax-supported property, and 2) the use of state's compulsory education machinery to aid religion, and remanded the case to the State Supreme Court for proceedings not inconsistent with its opinion. In this decision then the court reaffirmed the interpretation of the first amendment which it had given in the Everson Case.

The important issues in both of these cases are:

1) What is the correct interpretation of the "establishment of religion" clause in the First Amendment. Do the words "establishment of religion" mean church or organized religious body, or does it mean any religious activity.

2) What constitutes *aid to religion*. Does that mean that Congress shall not give preference to one religion over another, or does it mean that not one cent of public funds may be expended by State or Federal Government directly or indirectly for *any* religious activity.

3) Can aid, given to private school children, be said to serve a public purpose, to aid general welfare, or is such aid inseparable from aid to the school and to the religious establishment which maintains it.

4) Does the state fulfill its function as *parens patriae*, if it denies some of its benefits to a portion of its children, because they, in conformity with their conscience, and in pursuance of their civil rights, elect to attend a private school?

5) To what extent does the 14th Amendment make binding on the state the prohibitions of the 1st Amendment.

Until the U.S. Supreme Court by a new decision gives a difference interpretation of the 1st and 14th Amendments, we are bound to answer these questions according to the interpretations, given in the *Everson* and *McCollum* decisions. There is little hope of such a change until the personnel of the court differs from what it is today.

What, we may ask, should be our attitude under the present conditions. In response, I would say that we should, in the first place, observe strictly the law as it stands today. Secondly, we should fight vigorously to preserve the constitutional rights which we now have, to establish and maintain our own schools. Thirdly, we should make use of every opportunity to prove to the people of this country by action rather than words, that our Catholic schools on every level do serve a public purpose, promote public welfare, and prepare our children for effective American citizenship. Fourthly, we should strive by study of constitutional history and political practice to prove that the 1st Amendment was never intended to mean what the Supreme Court in the *Everson* Case declared it to mean. Finally, we should pray constantly that political and social conditions in this country will always be favorable for Christlike living.

• • • •

A bill which was introduced into the Iowa State House of Representatives to permit private school pupils to ride in public school buses was killed in the House Schools Committee, with little discussion. The proposal was rejected by the committee on the ground that it felt it would be unconstitutional.

• • •

On March 31, as part of Schoolmen's Week at the University of Pennsylvania, a thirty minute telecast was presented in which Suburban, Catholic, Private, and Philadelphia Public Schools participated. This is the first time that all school systems in that area took part on the same telecast. Sets were installed by a local manufacturer.

"I Was a Stranger . . ."

SISTER M. DENISE, O.S.F., M.A.

*The Commission on American Citizenship
The Catholic University of America*

WHEN Pope Pius XII declared in a recent address, "Nothing is to be considered lost if God is not lost," His Holiness pressed into one pithy sentence the whole educational thinking of those early American prelates and people who envisioned our present Catholic school system in the United States and gave—as have countless thousands through the years—their substance and their lives that the vision might be translated into reality. It was the challenge of this spirit, coupled with the conviction that "the work of education, since it must be carried on in a specific environment and for a specific background (milieu), must constantly adapt itself to the circumstances of this background and of this environment,"¹ that led those members of the Staff of the Commission on American Citizenship at Catholic University who are building curriculum for our Catholic secondary schools to initiate a project through which they might check the needs of today's students through the opinions of the students themselves and discover to what degree, in the students' estimation, those needs are being met by the high school education they are receiving, particularly the religious education.

If, as some experts in adolescent psychology maintain, it is in the third year of high school that our students "come to the use of reason," the *juniors'* statement of life's problems as they see them and their honest appraisal of the measure in which their education is helping them to take the hurdles successfully should be of interest to all school planners—that is, all teachers. But we believe this "consumers' report" will hold special import for those of our administrators who think of education in terms of persons rather than of subjects, and who have the

¹ Pius XII, Radio address to the Inter-American Congress on Catholic Education at La Paz, Bolivia, October 18, 1948. *The Catholic School Journal* Vol. 48, No. 10, December, 1948, p. 333.

courage and acumen to be realists when preparing the educational bill of fare.²

Among the four basic human relationships around which the questionnaire, used to solicit students' cooperation, was drawn up, it is to be expected that the responses within the area of *relationship with God and the Church* would reflect world events and the stress of our times.

The Church is through, as far as I can see; what troubles me is that I do not know enough or feel that way. (Boy, 16)

I think the Church is losing its grip on people, especially the young people. (Boy, 16)

Why is the Church just *waking up now* and seeing that *we must start* some real Catholic Action? (Girl, 17)

The Church is being torn at from all sides. The answer to the problems faced by her is an active Christian laity. Yet when people do try to do something positive, they are made fun of and jeered at. Why try when you're rebuffed on every side? It gets pretty discouraging. (Girl, 17)

Others are convinced that divine truth and grace give security. Their problem is how to penetrate the educational insulation that surrounds these indispensable gifts.

I have a whole bunch of attitudes toward God and His Church which I have inherited from teachers through my grammar school years and which I find often to be incorrect, in fact, totally wrong. For that reason I'm tired of the *opinions* and imposition of personal *idiosyncrasies* of teachers concerning our attitudes toward God. Why not doctrine and reliable, trustworthy representations of the saints? (Girl, 16)

The religion course is dead concerning God and the Church. It seems to make Him a dry old Man, a Person to be feared. The religion course is *too negative*; it is a "stay out of hell" rather than a "get to heaven" policy. (Boy, 16)

One accusation against the Church may serve as identification; Christ, it appears, persists in "stirring up the people, teaching throughout all Judea, beginning from Galilee even to this place." (Luke 23: 5)

There is a problem in the South of separating the white people from the colored. Why should the Church be the one to say they shouldn't be separated. The Church by doing this just makes the people more resentful. And not only in this but also in many other things She puts Herself in a position to be criticized by other religions and it is really Her own fault. (Girl, 16)

² An overview of this project was given in the February issue of the *Review*; returns from the freshmen and sophomores were discussed in March. The June number will carry the seniors' opinions, together with a brief evaluation of all of the 3,000 responses.

The following comments might serve to confirm the opinion that the Church is losing its grip on the young:

I cannot understand how the Church can make laws such as not eating meat on Friday, go to church once a week on Sundays, etc. I think if God wanted these laws he would include them in the 10 commandments. (Boy, 17)

Why isn't the Church more flexible in the adjustments of modern marriage and divorce? (Girl, 17)

I do not see why if two people love each other very much, they then get married and there are no children, why later on if they find out they do not love each other they cannot get a divorce and marry again. (Boy, 17)

Under *relationship with fellowmen*, although teachers and others furnish many trials, companions seem to present the juniors' most serious difficulties.

I have dated quite a few boys in my high school career all, with the exception of one or two, being Catholic. I have found the Catholic boys to be more over-affectionate and insistent on goodnight kisses than the non-Catholics. I cannot understand this, since I was always taught to associate with boys of my own faith because they knew how to act. (Girl, 17)

Some girls are a temptation to desire to commit actions against the virtue of chastity, that is those who dress immodestly (wear sweaters, skirts that fit too tightly, etc.) (Boy, 17)

Many boys don't know how to act with girls because Catholic schools don't allow them to mix. Therefore, after school many scandalous things occur which lead to impurity. (Boy, 16)

Very many juniors feel that the proverbial ounce of prevention of grave disorders in this vital area lies in the hands of their educators.

In my opinion, adolescents of today are having one fine time keeping themselves in the good graces of God. From my various associations with fellows and girls of my own age and religion, I have found that ideas regarding the matter of sexual relations before marriage are so messed up that no one is really clear on the "do's" and "don'ts". We're all giving scandal to one another because of our erroneous concepts. (Girl, 17)

I think they ought to, and I don't understand why they don't, teach sex to children at the right age in school when it means most to them in life; even in grammar schools for that is the most important thing that will affect our life. (Boy, 16)

I feel there is a lack of moral sense because of the age which we are taught the moral code. It is too late, because most teenagers have already started forming their codes and feel that some things are too strict, when in reality the real trouble is they have been committing sin for so long without enough alertness and have not the will power to stop. (Girl, 16)

I think they should teach a little more about sex in the schools early because if you don't know about it, you are going to try and find out and sometimes you get in trouble. (Boy, 16)

Teachers leave much to be desired.

Most of our teachers seem rather old-fashioned. (Girl, 16)
I cannot talk as freely with my teachers as I would like. (Boy, 16)

Some teachers think because they know the lessons so well that we should catch on as soon as we are taught it. In other words, some teachers teach too fast and brief. (Boy, 16)

Teachers: The junior English teacher has a lack of superiority to his students. He does not lay down the law and is entirely too liberal by letting pandemonium break loose every day. This leads to a lack of English learning and since we are now forming habits which will stay with us always, we should have a firmer hand to guide us. (Boy, 15)

The girls have suggestions for our professional growth.

I think teachers could better fulfill their duties if once in a while they would place themselves in the circumstances of the student. An understanding teacher always puts over her point. (Girl, 16)

I think teachers of religion should not always act so saintly and holy. If they acted like normal people, I think people would follow their good example better. (Girl, 15)

The following remarks imply that we teachers need to meditate on *Today's* latest vocation article.³

Why are religious constantly suggesting, pleading, nagging, and harping on the subject of vocations. All the plays, skits, programs, and posters as well as the lectures are on this subject. If they would act half-way down to earth and not put on so much, a lot more normal girls would enter. (Girl, 16)
In a Catholic school, if you do not think of being a religious, you are sort of looked down on and given no encouragement for other works. (Boy, 16)

Parents offer problems.

How far does obedience to authority go? If I wish to go to Mass, knowing that the only thing it would harm is my convenience, am I obliged to remain in bed if told to do so? This concerns week days. (Girl, 16)

⁴Often when young people ask for sex instruction, they are accused of looking for a legitimate excuse to discuss matters which they would otherwise feel conscience bound to avoid. Such chicanery is well within the realm of possibility. But this motive can hardly be imputed to dozens of *upperclassmen*, who,

³ Joseph A. Breig, "The Vocation of a Christian," *Today*, Vol. 4, No. 6, March, 1949, pp. 12-13.

See also, "The Whole Truth," *The Catholic Educator*, Vol. XIX, No. 7, March, 1949, pp. 383-5.

⁴ Tiresome as the sex note becomes through constant recurrence in the different sections, a report of these reponses which failed to include it could hardly be considered valid.

in their comments in the section on *relationship with nature*, plead that necessary knowledge on sex be given to *freshmen*.

A more complete and scientific course on hygiene and sex should be given. It, to be effective, has to be given before January of the Freshman year. By that time you will have all the knowledge you want, even though it comes from filthy sources. *It is not enough* to explain the hatching of a chicken in a Sophomore Biology class as the complete story of birth. (Girl, 16)

Why don't we get things about nature at school instead of from wrong sources? I think we should have a bit every year on the family, instead of getting it all at once. (Girl, 16)

I think that there is a lack of necessary sex knowledge in Catholic schools. It is treated as a subject to be discussed in very *broad* terms for seniors and not at all for others. We need a course in sex. (Girl, 16)

I have no knowledge of the facts of life. (Girl, 15)

I took Biology in my Sophomore year, but I never learned any of the things a girl should know. Nobody ever told me at home either. It wasn't until last summer tat I finally got hold of a medical book accidentally and started reading something about sex. I feel that some type of sex instruction should be given in the Freshman and Sophomore years unless parents tell the children themselves. For I feel (others do too) that we have a right to know these things, since we may later be partaking in them ourselves. Often it is the ignorant girls who get into trouble. (Girl, 16)

When problems concerning their *relationship with self* are taken up, the question of life work far out-numbers any other concern. Many realize that inextricably bound up with vocation is their spiritual development. Not a few complain of lack of opportunity to live normal, healthy social life in a truly Christian way. A small number express dissatisfaction with their present curriculum.

My future seems rather foggy. Where am I headed for? Not enough vocations are taught in school. We should get courses in actual home life with sewing, cooking, home planning, and management included. Then we'll be set to raise decent families. (Girl, 17)

My greatest problem here is to decide what I want and should be in the future. I am interested in many things and yet I don't know for what I am best fitted. (Boy, 16)

If you cannot serve God *and* mammon, how is my career as an actress going to serve God? (Girl, 16)

How and where can I go or work when I am finished with high school to carry out Catholic Action? (Girl, 16)

Apparently, it is time to teach the corporal works of mercy.⁴

I want to be a mortician, but many think it is too morbid. (Boy, 15)

⁴ Cf. *Integrity*, November, 1948.

Concerning religious life, they say,

We don't want to know about the sugar and sweet but the facts of religious life. (Girl, 16)

Why do people so oppose religious vocations? They like nuns, priests, but should you mention that you would like to be one—oh, brother! They tell you you're too young to know what you want. Why? What can one do? (Girl, 16)

My big problem concerns my life work. My vocation may be to be a priest, but due to my family problem, I can't. (Boy, 16)

Social development is desired.

Our school life would be better balanced if more social life were provided. How can one marry a Catholic when no contacts are provided? (Girl, 16)

In discussing self, we are reminded that for juniors sound spiritual growth has its hazards.

It's tough to be really Christian when even your teachers take you on the carpet for being such. (Girl, 15)

My health and sanctity have been imperiled by impurities for over a year now. (Boy, 16)

One wonders how long you can keep your faith in this present-day pagan world. (Girl, 17)

Is there any way in which I can avoid secularism? I have joined the Third Order, but I find that it too is a clique, and I am afraid to voice my opinion because I do not have enough arguments on which to fall back. It seems to be an answer to secularism, but there is no dynamism behind it. (Girl, 15)

I have barely begun giving attention to my own spiritual life. (Girl, 16)

Education in a particular school is evaluated.

Why do the schools, Catholic schools, only prepare you for a college education and not give you a course that prepared you to go into the world after high school able to support yourself? (Boy, 16)

A very valuable handbook for teachers of religion could be prepared from the answers to the question: *In what way is your education in religion helping or failing to help you meet these problems satisfactorily?* Here we can do no more than indicate the general areas of complaint and commendation. Boys feel that the religion courses they are taking are not fitted to their needs, there is little or no application to daily life to the truths learned ("theory"); "the growing end of the mind" is not contacted in religion, for they find both class and study uninteresting in the extreme.

The religion course, I think, is entirely unsuited for students in general, only for those planning to enter the priesthood. (Boy, 17)

Religion instructions don't seem to be of any help because it's the same old stuff: "You got to go to church and you can't do this or you can't do that." The attitude I take toward religion is one of indifference. (Boy, 16)

Our religion teacher has made religion period this year skull drudgery and I no longer like this subject as I have in the past. No, it is not helping me meet problems. (Boy, 16)

The religion books used by the students of this school go into much detail that is not necessary for us to learn. Nobody is going to come up to you some day and say, "Who started the third persecution?" (Boy, 16)

Next to the absence of any application of doctrine to everyday living, the girls find the teachers' presentation the greatest hindrance to finding reality in religion class. Notwithstanding the great improvement made in teaching methods during the past twenty years, apparently some teachers still "cover the ground, even if the students are buried under it." The dogged consumption of pages and chapters in the text is more important to them than a discussion of the spiritual problems confronting the girls.

My religion education so far has given me facts, that's all. What a religion class needs is practical applications of facts learned. (Girl, 16)

No, my religion course is not helping me to meet my problems. I see no connection whatsoever with religion and personality or religion and scientific studies. (Girl, 16)

My religion course is teaching me about the Catholic Church and Christ but not helping me in my everyday problems. No such discussions are ever brought up. We stick too much to the book and our aim in life seems only to cover a certain number of pages every week. (Girl, 16)

In my religion courses I have learned and understood, as far as possible, the doctrine and facts of my religion. However, I feel that it has not helped me much in my private life. I do not enjoy my religion class because the procedure is boring and monotonous and has been for the last two years. As a result, I have not studied my religion daily and have developed a nonchalant attitude toward it. I would sincerely love to learn and appreciate my faith, but I do not know how to do it. (Girl, 16)

There is one school, however, where "religion class is one of the most delightful yet serious classes of the day." How eagerly our young people respond to good teaching! One can readily understand why the subject of the high school workshop at Catholic University in June is *the teacher*.

This year religious education is helping me more than ever. We have a very understanding teacher. We should have more like her. We are starting to learn how to plan our future lives and how to help others. The discussions in class are a

great help. You can voice your opinion and problems and receive many fine answers under the guidance of a teacher who is interested in you personally and not that you only get your religion perfect. (Girl, 17)

My education in religion has helped me one hundred percent this year. I have reached a fuller understanding of true Christian life. We take the class over, work in groups and dig the inner meanings out of things that we learned in the Catechism. (Girl, 17)

This year my religion class has given me just about everything I could want. The teacher has had patience with us even though we are so dense in taking up the ideas. She has taken us and, with loads of *enthusiasm*, she has enkindled in our minds the importance of Catholic Action, learning about our Church, and living our whole lives according to this. (Girl, 16)

My religion course this year has helped me very much. I believe it is due to the fact that my religion instructor knows how to go about teaching. For instance, when we have a problem, the religion teacher doesn't just tell us the answer but goes about it in a different way. She literally pulls it out of us. The reason the teacher gives for this is that if it were told to us, it would probably go in one ear and out the other. This way we make it our own. Sometimes it takes a little while, but finally we arrive at the correct answer. (Girl, 17)

My religion education has helped me a great deal, for I have learned the basic truths and doctrines from which I can judge sin and its effect. I have come to a fuller understanding and love of the Mass and liturgy. In this school my courses have worked wonderfully together. For in English we learn the practical application of the truths, and in history we receive evidences in time of those who lived and died by the faith. I think the plan we have at present in this school meets the requirements. (Girl, 16)

I asked, how can I, a Catholic, fit into the world today? The answer given me was that I should ask, how can I make today's world fit to be in? (Girl, 17)

My course this year is helping me realize my problems and helping give solid answers for them. The problems of everyday life are answered and not problems like, "If a Protestant goes to services will he be saved?" "Dick forgot to say his penance. . . ." etc. (Girl, 16)

In justice, how much should we expect from religion class?

I prefer more integrated courses which are better able to handle biological, sociological, economical problems and especially problems concerning the family and the woman's place in the home, instead of expecting the religion class to produce integrated Christians. (Girl, 16)

The juniors have definite ideas on what they would include in a four-year high school religion program.

Freshman: A form of Christian sex education.

Sophomore: The life of Christ and vocations.

Junior: History of the Church.

Senior: Marriage and social life.

Reasons: In freshman year boys usually take an interest in girls. Without knowing what's right and what's wrong, it can lead to trouble. Parents often fall in this. The rest, in my belief, follows in the order of needs. (Boy, 16)

Freshman: I would introduce them to the Church's idea and aid of sex. I had this in my sophomore year but really needed it in my freshman year.

Freshman: About creation and generally what is taught now, but I would also add that they be taught about dates, parties, and such; for when you learn it in junior year, you've already been through the mill and your habits have already been formed and almost always these are likely to be sinful. (Girl, 17)

The Mass ranks second in interest. Many recommend that it be studied every year. Some general comments follow:

Freshmen: I would suggest a close study of the Mass, bringing them the full meaning because I don't believe many have it. (Girl, 15)

Freshman: Review of doctrine.

Sophomore: Application of Catholic action.

Junior: Vocational Guidance.

Seniors: Good Catholic lives.

Reasons: Because I think boys and girls in Catholic high schools are being influenced now more than ever before by an immoral, pleasure-mad world. (Boy, 16)

Sophomore year: Exclude vocation guidance from the sophomore outline or snap the course up and make it alive. Memorizing things isn't a preparation for a vocation. I think it would be better to give the good and bad points of different vocations. (Boy, 17)

3rd year: Problems that will arise, and how to answer them.

4th year: Teachers giving problems and students answering on their own to make use of what they were taught.

Reasons: To see if they have received any good out of the course. (Boy, 16)

Senior religion: How to bring religion into the job you are about to take, to the people you will meet, to the one you will marry. (Girl, 16)

One boy gives a thumbnail course in adolescent psychology.

To the cocky freshmen, you have to gradually work up to things. To the puzzled sophomores, work from purity to dating and back to purity on dates (actions). To juniors, who are about old enough to really understand, hit the nail on the head and get down to brass tacks. To seniors, get busy from the start. Discuss going steady, being engaged and marriage thoroughly so that they are not puzzled after leaving school. (Boy, 16)

On the question of *whether or not serious problems can be solved in religion class*, opinion differs.

I think you should declare most of them in class so as to give your classmates, who might have the same problem and for some reason don't know how to put it, the benefit of the answer. (Boy, 15)

This contrast is interesting:

By counsel alone, because it often saves shame. (Boy, 16)
 Answers are never brought out in private counsel! In a religion class it would not be embarrassing. You would feel more free to discuss problems. (Boy, 17)

One school has found a solution.

Our religion instructor (a priest) has a very good plan to solve this. He has a question box into which we put anything we would like to know (without signing our names) and then he answers them for us sometime during our class. (Boy, 16)

A large number of those who would seek private counsel in their quandaries, seem to prefer a regular counselor to all others.

Our school student counselor. Because his life is devoted to help people like myself. (Boy, 15)

On the question of asking advice, these responses furnish a study in attitudes.

With a religious Brother (not a priest). I have faith in them; they seem like my best buddy. (Boy, 16)

My confessor. Because he is understanding and intelligent and neither too harsh nor too lenient. (Boy, 16)

An older priest who doesn't know you. They are very understanding and you will not feel ashamed of yourself if you pass them on the street. (Boy, 16)

A particular priest. Because he is a Jesuit and not only tells me what is wrong, but how to correct it and he gives me the will to do so. (Girl, 16)

I think it should come from our dad. Because I think that every boy feels like he can confide in his pop and that your dad will surely guide you straight and tell you only things that you should know at that age. (Boy, 17)

With the school chaplain. Because he is very understanding. (Boy, 16)

A teacher (nun). Because she is qualified, being a minor saint herself, and we understand each other. (Girl, 16)

Can we do something about this type?

Not the nuns. They seem to think we should all be perfect and not human at all. Not my parents either. They're too narrow minded and suspicious too. I'd probably try to figure it out for myself. (Girl, 16)

I do not know. I am scared to go to anyone. (Boy, 16)

Do the juniors feel they are being *prepared for family life*?

Nays predominate.

We still have not been spoken to about family life and moral facts. (Boy, 16)

It has failed to prepare me because there is no mention ever made of it. (Boy, 16)

A Catholic education teaches too much on the problem of sanctification and keeps the door to family life shut well. Without good Catholic families where will Christ's children be? (Boy, 16)

Education, so far, concerning family life has done little for me. Today most of the families are broken up through divorce. I don't intend to make that mistake. So I have so far decided to stay single. But I might change my mind. At least, I hope I do. (Boy, 16)

I think my education has prepared me well for the moral side of family life but has been lacking in preparing me for the material side. (Boy, 15)

I think it has prepared me to have respect for womanhood and to keep myself pure for the woman I marry. (Boy, 16)

It has given me a willingness to work and has given me a sense of honor and duty that I will need. (Boy, 16)

I think I'm getting a good education, but I think all girls should get Home Economics. Even if it isn't an accredited course, we should learn to cook and sew. We should get it at home, but very few modern mothers take time to teach their daughters to cook, etc. So the schools should give it to us. (Girl, 16)

My (supposed to be) very high form of education has not prepared me at all for family life. I'll not need Latin, French, geometry, chemistry, glee club and physical education for family life. Instead of teaching the finer arts, the school should teach more domestic arts—like the public schools. Catholic schools prepare only for college; not many girls go to college and fewer finish. (Girl, 16)

It has made me understand that the family is the backbone of the nation. A good Catholic family is worth its weight in gold. I'd like to have a large family not a new-fangled small family. (Girl, 17)

Truthfully, I don't think my education has helped me at all in preparation for my family life. I can't sew a stitch, nor make a cake without its falling. This was because I had to take a straight commercial course, and it left no time for other subjects. I think courses to help the kids put square meals on the table would really be most appreciated. Also a little physiology on keeping babies in the best of health. Most of the girls have to learn by trial and error later on, and it isn't at all fun to enter marriage *dumb*! You don't send girls out into the business world without preparation, and that only lasts a few years. Why let them go into something unprepared when it is supposed to mean for life? (Girl, 17)

My education has fallen short when it comes to teaching me to sacrifice. (Girl, 16)

My education has prepared me for family life by teaching me to see Christ in everyone and try to help everyone in coming closer to Christ, which is really the only important thing we must do here on earth. (Girl, 16)

My education has taught me that the family is a serious thing; it is not a play toy. It is a profession in itself. (Boy, 17)

It has failed to show us how to manage and budget a family. It has failed (for some) to bring out the beauty in marrying and raising a family. Some don't know the true meaning of marriage. There are girls who can't even cook or sew, let

alone take care of a family. How can they possibly run a home? And do it right! They think of marriage as you kiss me; I'll kiss you! They soon find out! Only it's *too late* then! And so they end up in divorce courts! What an example for us! (Boy, 17)

This is the testimony. What is the verdict? Are we meeting their needs? Did our conscience twinge as we read? Are we doing everything we *might* to assist these newcomers in the strange land of adulthood, these "DPs" who are searching for their place in the natural and supernatural societies in which they will soon be mature members? They have done their best—and a very good best it is—to help us with *our* problems. What can we do toward the solution of theirs? In our educational planning can we afford to ignore these juniors' serious, shrewd analyses of the school situation as they see it? After a brief report of the seniors' views in the June issue, we will go over the whole terrain—sift values, clarify goals, re-examine means—in an effort to discover where in our present high school curriculum valleys need to be bridged, mountains levelled, winding and rough paths made straight and smooth.

This project in educational landscaping is undertaken in the hope not only that God may not be lost but that the young minds and hearts of today's students may lay hold of that security in the Kingdom of God for which they so earnestly seek, a security "rooted and founded in reality—the reality of the supernatural,"⁵ a security designed to flower in the abundant life, in freedom and peace, in genuine happiness, the rightful heritage of every Christian.

⁵ George Johnson, *Better Men for Better Times*, p. 125.

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The April issue of *Reader's Digest* and the May number of *Omnibook* will carry condensations of "You Can Change the World," the guidebook to the Christophers movement by the Rev. James Keller, M.M., its founder and director, according to an announcement. With the next scheduled printing of the book, in March, the number of copies in print will reach 150,000.

The Cumulative Record - A Tool of Good Administration

By JOSEPH J. PANZER, S.M.

MOST administrators "inherit" a cumulative record system along with the other appurtenances of their office. Rarely does the administrator have the opportunity to design a new system or to make radical changes in a system already established. At one time—and not too many years ago—this fact could be regarded with equanimity; the stability and almost sacred immutability of the record was even a matter of boast. But that was in the days when the cumulative record system was a static, practically inoperative file, jealously guarded by a clerk or secretary who alone had the key to its carefully preserved secrets. The modern concept of the cumulative record is quite different. The administrator who still thinks in terms of merely "keeping records" is woefully out of date.

Today the cumulative record is a practical, hard-working tool of good administration. It is not a standardized form borrowed from some other institution or purchased from some printer engaged in mass production of uniform records. Rather it reflects the individuality of the school that uses it. It grows out of the philosophy and objectives of a school and clearly shows the emphasis which the school places on various phases of the educative process.

Though its uses are many, the modern cumulative record may be said to serve two broad purposes: it is a valuable, practically indispensable, instrument of guidance within the school and it is the basic source of information requested by agencies outside the school.

Whether or not the cumulative record is an effective instrument of guidance within the school depends largely on three vital factors: the adequacy of the record, its availability, and the willingness of the faculty to make use of it.

The cumulative record is obviously inadequate as a guidance instrument if it does not contain the data necessary for effective counseling, if the data are not properly organized, or if the entries are not kept up to date. None of these defects is so serious that it cannot be remedied by the administrator who is

not afraid to alter the record when he finds it necessary, or to provide additional clerical help when he finds the staff inadequate.

Making the record available is likewise a relatively simple problem once the administrator is convinced that its use by teachers and counsellors is essential for good guidance. Usually the record is kept in the central school office, where it is readily accessible to the administrative officers. It should not be too difficult to devise some method whereby other faculty members can also have free access to the files. The all-important thing is to avoid "red tape" and any restrictions that might discourage frequent use of the records.

How to interest the faculty in actually using the records is a different kind of problem and not as easily solved. Experience proves that a direct approach is not effective. Merely to say that the records are available and to urge that they be used is often so much wasted effort. The faculty must feel a definite need for using the records, and that feeling can be produced only by creating an interest in guidance. The teacher or counsellor who sincerely wants to help the students entrusted to his care soon discovers that he is helpless without certain basic information about them and their environment. When he knows that these data are easily available in the students' cumulative records, he will use them on his own initiative and without being urged.

When the cumulative record is an effective instrument of guidance, the guidance program, so to say, reciprocates by enriching the record with new and useful data. Reports of interviews, test results, and special questionnaires can either be filed with the record or the pertinent facts revealed by them can be entered directly on the record card. The cumulative record is thus expanded and prepared to serve its second purpose of providing information to outside agencies.

The demands made on administrators to furnish detailed information about students, and particularly about graduates, have increased considerably in recent years. At one time such information was sought almost exclusively by colleges and universities. But in the last war the army and navy borrowed many ideas from the record systems of the schools; now, after the war, industries in turn are copying from the armed services.

The emphasis on personal records today is clearly demonstrated by the attempt of the War Department and the War Manpower Commission to have each student leaving school provided with a detailed record to be known as the *Educational Experience Summary*. It was strongly urged at the time that schools permanently adopt the practice of supplying all graduates with such records that they might use them in civilian as well as military life. The entire project failed, not only because so much secretarial work was involved but also because many schools were not prepared to furnish the required data. It is not at all unlikely that at some future date the project will be revived and that additional pressure will force the schools to comply.

Meanwhile there is a marked increase in the amount of personnel departments of the larger industries. To meet these demands the high schools must necessarily expand and improve their record systems unless they are willing to be branded as inefficient and unprogressive. Catholic schools particularly cannot afford to be so stigmatized.

To be useful as a source of information the cumulative record must be compact, complete, easy to interpret, and readily accessible.

Compactness is desirable largely for reasons of economy—economy of material, of space, and of time. Large, bulky, unwieldy records are usually expensive, difficult to use, require excessive secretarial work, and eventually create a storage problem.

Completeness is vitally necessary to insure efficiency. The search for supplemental data not included on the record constitutes a heavy drain on the time and patience of the administrator or the office staff. Moreover, record-keeping is a job that can easily get out of hand if entries are postponed for any length of time. For these and other reasons it pays to keep the records up to date.

Ease of interpretation is especially important in our Catholic schools, where the turnover of faculty is usually so great that the cumulative record is often the only available source of information about former students. Uniformity and consistency in making the entries will go far toward obviating future dif-

ficulties. Deviation from the standard practices of the school should be clearly noted and, if necessary, fully explained.

The final test of a good record system is accessibility. Many situations arise where the records cannot be consulted in leisurely fashion, but where promptness is expected or desired. Such is the case when college officials or personnel directors phone for information or call personally at the school office. To fuss over the records at such a time and perhaps to search in vain while the inquiring party waits impatiently is highly embarrassing and hardly creates a favorable impression. On the other hand the administrator who at short notice can produce the desired record and interpret it clearly and without apologies for missing data advertises the efficiency of his office and the orderly character of his school.

In general, it is not too much to say that the cumulative record system of a school is a good index to its character, revealing as it does the quality of organization, the degree of progressiveness, and the relative emphasis which the school places on various phases of the pupils' development. That is why the administrator cannot be content to accept the system which he "inherits" without evaluating it carefully and improving it wherever it seems to be deficient.

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An amateur radio network, consisting of nine stations with the University of Dayton as a center, is maintained by members of the Society of Mary and is serving as a communications system for many matters, including those related to the triple centennial the Marianists are celebrating.

"Hire" Education

By CHESTER QUIGLEY

TERRY MULDANE swung down Superior Street, Menton, on his way to Hughes High to visit some of his friendly rivals during recreation period. The big game of the year which would settle the city High School Football Championship was two weeks away and the star halfback of Morgan High wanted to lay some bets on his own school. Terry showed all the signs of the spoiled darling. He should have been in class but he had taken time off to be about his own business. If his absence should be noted he knew "it would be taken care of." If it were not, other high schools would be glad to have him for his athletic prowess. Terry smelled more than a little of strong drink. He swaggered and postured unconsciously. A star has more ways of acquiring money (or its equivalent) than is good for immaturity. Terry moved in the circles of the "wise guys"—the boys who lived by their wits sometimes under the direction of older people who should have known better. So far as Terry was concerned he had the feeling that he had come a long way in a short time and was able to take care of himself. There before him now was the Colonial grandeur of Hughes High. He stopped for a moment and listened to the shouts coming from the campus in the rear. He had his plan of approach all arranged for he had kept in practice. He entered the front door, went down the main corridor through the thronging, jostling students and out the rear door to the campus. He was soon surrounded by lads of his own age. He went to work.

Terry had a pocket filled with bills. Half of the amount would be his until he spent it; the other half would be turned over to the head of a "syndicate" which employed him to sell football pool tickets. At first his youthful customers hesitated not quite liking the idea of a player betting and selling bets on a game which depended so definitely on himself. But Terry broke down their resistance with his worldly air and his inferences that the boys of Hughes High were softies anyway and he would tear them apart in the game of the year. The last remark made the sales. In fifteen minutes Terry had only ten

tickets left. He turned to the bunched admirers before him and asked.

"Where is the men's faculty room I think I can make some sales there."

Guides were willing enough to show him to the door of the faculty room. Terry pushed his hat toward the back of his head, opened the door and stalked in. Though he had no right to be where he was he left at home. He stood in the middle of the room, feet apart and a condescending smile on his drawn face. Lounging and relaxing on divans and chairs were some six members of the Hughes High faculty. They looked their visitor over and every one of them felt a surge of pity for the "star" of a rival school in exactly the same way they had felt a numbing helplessness about some of the boys on their own team. Herbert Duckett spoke.

"What can we do for you, Muldane?"

They soon had their answer, the offer of football pool tickets in the name of the "Z Y X Syndicate." No offers to buy were forthcoming.

"I can't understand why you men show so little interest in your school. The fellows out on the campus took forty tickets. I don't think you've grown up."

Another adult voice broke in. "Muldane, you smell and look as though you had not been in training for weeks. You might get hurt, you know, preparing for a tough game by drinking and losing sleep."

"Sorry, sir, but that's none of your business. I'm here to sell tickets if you want any." No answer. "Well, I must be off to a livelier market. So long, gentlemen. Come to the big game and watch me knock Hughes High out of the championship."

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A tale out of the imagination? Not at all. What has been written above can be substantiated in too many high schools throughout the United States. And it is only one phase of the dreadful subsidization of athletes, young, old and older which goes on under the name of higher education. Presents, an easy way of life, little scholastic supervision, the moist and betraying hand of the syndicate agent, the acquisition of many things through little or no effort, the sly pressures of little business men who want to be big—and youngsters come to believe that

money grows on bushes, that a "star" is the greatest and finest asset a school can have. And it's no wonder since lads are scarcely out of grade school before they are rushed, toadied to, lionized and started toward a cloying corruption.

The colleges generally have been admitting in recent years that athletes are bought and delivered into a soft slavery as were the old Roman gladiators and for reasons as base. Coaches must build winning combinations by almost any means out of human stock which may be partly ruined or which may actually be moral danger for any campus. Football and other sports (supposedly amateur) have become businesses hooked to a dozen other enterprises most of which have nothing whatever to do with higher education. The sale of accommodations, transportation, concessions, programs, news items, food and even liquor somehow or other get into the picture. Thus we have the sorry spectacle of building bodies and ruining character, teaching the arts and more definitely artfulness.

In the past decade the "bowl mania" had reached a point of unbelievable hysteria. While I think of it let me say that title infers rather than states the full truth of the situation it covers! But to resume: the bowl games are super-commercialism. They settle nothing about athletic superiority but unsettle many who participate in them. The untold thousands of dollars exchanged between educational institutions through bowl games may help to pay debts incurred by other forms of athletics but that money cannot produce "a sound mind in a sound body." Some conferences have resisted the temptation to turn their athletes into stalking-horses for advertising or profit. Recently, however, several of the sterner athletic boards have let down the barriers against exploitation of youth. The combined pressures of business, coaching staffs, athletes, alumni and seekers after cheapening advertising have been too strong.

In all truth high school and college education has become "hire" education for too many athletes. We have traded the wealth of the mind and the heart for money in the pocket. Each certainly has its place but the first is infinitely more precious than the second. We have changed the places of the intellect and the body, the moral and the financial. We must call a halt to this "hire" education or there will be more tramps like Terry Muldane.

Terry Muldane moved on from Morgan High to State University though he had the choice of a dozen colleges. After a year on the freshman team it was thought he would scintillate on the varsity. It turned out otherwise and maybe it was just as well for Terry that it did. Terry, it seems, had shot his bolt in high school. His easy way of life and his strenuous performances on the gridiron without proper hardening, turned him into a wreck. He never made the varsity at State. Two of his freshman teammates told me he was so impossible as a person that no one could get along with him. Finally he was asked to leave school. Those who had brought him to State now had no use for Terry Muldane. They had made a poor buy. Terry, a type to stand for dozens of other boys, became a tramp. He could not hold a job. He fell lower and lower in his own estimation and, to cover his chagrin drank more and more. He practiced the art "hire" education had taught him—cadging. He borrowed or sought to borrow from everyone who had ever heard of him. That's how he managed to live. Then the war broke over the world. His draft board sent him its invitation. In the U. S. Army Terry fell in with the right personnel officer and was taken in hand until he made good not as an athlete but as a soldier. When the war ended Terry continued in the service as a valuable member of the communications division, thanks to the man who had made him over into a useful citizen. What about the other Terry Muldanes who are ruined beyond recall by "hire" education?

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The contents of the publications of the National Catholic Educational Association from 1934 to 1948 are indexed in a pamphlet just issued by the NCEA.

Some 850 articles published in quarterly bulletins and a dozen pamphlets of the NCEA are indexed under three general headings: title, author's name, and subject. The entries appear in one complete alphabetical listing.

The Catholic University Research Studies*

1945

Catholic Schools in Scotland by Sister Mary Bonaventure Dealy, O.S.B.

A History of Catholic Elementary Education in the Diocese of Buffalo by Sister Mary Patrice Gallagher, O.S.F.

The Educational Principles of American Humanism by Rev. John Thomas Foudy.

An Empirical Study of Moral Problems and Character Traits of High School Pupils by Sister Mary Gertrude Keckeissen, S.C.

A History of State Legislation Affecting Private Elementary and Secondary Schools in the United States, 1870-1945 by Sister Mary Raymond McLaughlin, O.S.B.

The History of Catholic Secondary Education in the Archdiocese of Boston by Sister Mary Xaveria Sullivan, S.S.J.

1946

The Missionary Confraternity of Christian Doctrine in the Diocese of Pittsburgh by Brother Leo Lanham, F.S.C.

1947

A History of Educational Legislation and Administration in the Archdiocese of Cincinnati by Rev. Edward A. Connaughton.

The Educational Philosophy of Friedrich Wilhelm Foerster by Sister M. Pelagia Hagenhoff, M.S.C.

Construction and Evaluation of a Diagnostic Test of Study Skills for Grades 4, 5, and 6 by Katherine G. Keneally.

Learning the Basic Concepts in Fractions and their Application in the Addition and Subtraction of Simple Fractions by Sister M. Theodine Sebold, F.S.P.A.

1948

Education in Ireland by Sister Anthony Marie Gallagher, O.S.F.

A Definition of Meaning for American Education by Rev. Arthur A. Halbach.

An Evaluation of Instructional Methods in Religion by Sister M. Imeldis Lawler, O.S.F.

*This partial list of titles of doctoral dissertations represents published research studies conducted under the direction of the Department of Education of the Catholic University of America. Copies of the dissertations are on deposit at the John K. Mullen Memorial Library. Withdrawal privileges in accordance with prescribed regulations. Also, a limited number of copies is available and may be purchased from the Catholic University Press, Administration Building, Washington 17, D.C. Write for catalog of available material.

Children's Understanding of the Mass by Sister M. Brendan Leger, S.C.I.C.

The Compatibility of Catholic Schools and Democratic Standards by Sister M. Bernard McGrath, S.C.I.C.

The Recognition of Certain Christian Principles in the Social Studies in Catholic Elementary Education by Rev. Gerard Stephen Sloyan.

The Role of Catholic Education in Fostering World Peace by Sister M. Vincent Tuohy, C.S.J.

Current Research Studies of Candidates for the Degree of Doctor of Philosophy in Education at the Catholic University of America

Verbal and Non-Verbal Factor Patterns in Intelligence Tests.

The History of Schools for Negroes in the District of Columbia, 1807-1947.

Provisions for Low-Ability Students in Catholic High Schools.

The Educational Theories and Principles of Maffeo Vegio.

Church-State Relationships in Education in California.

The Influence of Certain Personal and Social Factors upon Reading Interests and Preference of Eighth Grade Boys and Girls.

Positivism in American Education.

The History of Negro Education in Maryland.

Neo-Realism in American Education.

An Inquiry into the Education Theories and Principles of Charles W. Eliot.

Correlation between Qualifications of Teachers and Educational Outcomes in Catholic Secondary Schools of the Middle States Association.

An Analytic Study of the Philosophy of College Entrance of Catholic Liberal Arts Colleges in the United States.

An Analysis of the Content of Children's Inventive Compositions.

A Critical Study of the General Education Movement and Its Implication for Catholic Education.

Criteria for a Supervisor's Evaluation of Instruction in Religion and the Social Sciences in Catholic Secondary Schools for Girls.

A Study of the Learning of Fractions in Arithmetic.

General Education in the American Catholic Secondary School.

The Function of the Academic Dean in American Catholic Higher Education.

Factors Other than General Ability in Ninth Grade Achievement.

A Study of the Problems of Certain Catholic High School Boys as Told by Themselves and Their Teachers.

Comparative Study of Personality Factor Patterns in Boys of Different Ages.

Personal and Environmental Factors Influencing Catholic High School Students' Attitudes toward Mixed Marriage.

Preparation for Citizenship in Current Courses of Study in Catholic High Schools.

The Concept of Authority in Contemporary Educational Theory.

Pestalozzi and the Pestalozzian Theory of Education: A Critical Study.

A Survey of Home and School Relationships in the Catholic Elementary Schools of a Number of Selected Dioceses.

Parental Choice in American Education.

The Concept of Religion in Recent Educational Thought.

College and Secondary School Notes

Guides In Latin-America To Lead Students To U. S. Catholic Colleges Urged

Establishment of an information committee in each Latin-American country to guide prospective students in the United States is urged in a survey of Latin students here to help remedy the situation whereby only 714 such students were attending U.S. Catholic institutions in 1948 while 5,159 were enrolled in non-Catholic colleges and universities.

The study was made by the Rev. Alfredo Moreno, SS.CC., of Chile, who recently was appointed Latin-American assistant in the Youth Department of the National Catholic Welfare Conference. He undertook the work at the request of the N.C.W.C. Youth Department and under the patronage of the national center of the Confraternity of Christian Doctrine. Father Moreno urged the establishment of a permanent Latin-American division in the Youth Department to care for Latin-American students in the United States.

"No one informed the students before they came that there are such splendid Catholic colleges and universities in the United States," Father Moreno declared in explaining why non-Catholic institutions get the bulk of the students. Other reasons he listed were that state colleges are cheaper and that "many courses cannot be obtained in Catholic institutions."

He said that the Latin students prefer to live among themselves in the U.S., speaking their native tongue, and this can lead to "misunderstanding and suspicion" which can easily turn into scorn and hatred. However, Latins will find that social conditions for them are "always better among students attending Catholic colleges than among those attending secular colleges where no one takes care of them," Father Moreno said.

His survey called for stimulation of Catholic living by the Latin students in this country through inter-American commissions of the National Federation of Catholic College Students in the Catholic colleges, and through Latin-American sections of the Newman Clubs at the non-Catholic colleges. "In certain areas or cities, both activities must be co-ordinated, when possible, into 'Inter-American Unions'," the report said.

Among the functions of the information committee in each Latin-American country would be to recommend to students that they contact one of these organizations as soon as they arrive at their North American colleges.

The survey noted a constant growth in the total of Latin-American students here from a total of 1,889 in 1940 to 5,873 in 1948. Among foreign nations neighboring countries provided the most students—Mexico sent 658, Cuba 616, and Colombia 336. Although among the more distant nations, Brazil was fourth with 317 and Peru sixth with 268. Two American possessions, Puerto Rico and the Canal Zone, sent more than 1,950, with Puerto Rico's 1,500 the largest single contribution.

Fordham University was the Catholic institution with the largest total of Latin-American students—100; Loyola University of Los Angeles had 26, and the University of Notre Dame 52. Non-Catholic institutions enrolled far larger totals. Columbia Teachers College had 1,309, the University of California 491, and Harvard University 401, for example.

"Scholarship students generally are successful at any age they come," the report disclosed. They make up about 30 per cent of the total Latin enrollment, receiving either total or partial assistance. In general, about 50 per cent in each college class goes on the next year's class.

Engineering was the most popular field for Latin students here, with 1,138 enrolled in engineering courses in 1948. Liberal arts was next with 916, then business administration, 512; surgery and medicine, 271; agriculture, 204, and education, 123.

Cardinal Spellman Officiates At Blessing of New Buildings At Iona and New Rochelle Colleges

His Eminence Francis Cardinal Spellman, Archbishop of New York, officiated at the dedication in New Rochelle, N.Y. of Iona College's new \$350,000 Ryan Memorial Library, named in honor of the late Brother Patrick J. Ryan, Iona College founder and founder of the American Province of the Christian Brothers of Ireland.

In his address before 1,500 at the ceremonies, Cardinal Spellman presented a gift of \$10,000 to be used in the 25-year expansion program of the college. Brother Arthur A. Loftus, Iona

College president, announced reception of a cablegram from His Holiness Pope Pius XII bestowing his blessings upon the library and noting that he had sent a personally inscribed volume from the Vatican to the new college library.

A day earlier Cardinal Spellman blessed the Mother Augustine Gill Hall, newly-completed dining hall at the College of New Rochelle. The hall is named in honor of the late Mother Augustine Gill, O.S.U., first acting dean of the college and a pioneer in Ursuline education in New York. The Cardinal paid tribute to Ursuline pioneers in his address.

University Offers Eight Scholarships For DP's

A plan to provide college educations for displaced persons through the establishment of tuition-free scholarships in the colleges of St. John's University, Brooklyn, N.Y. has been announced by the Rev. John A. Flynn, C.M., president. Under the program eight scholarships, each covering a full course, will be provided. Five, including one in the graduate school of arts and sciences, will be for men and three for women. In addition to tuition the scholarships will also cover the cost of fees.

Father Flynn said that the students will have entered this country on immigration visas under the Displaced Persons Act and will be able to accept employment on the side. The scholarships go into effect with the opening of the fall term in September.

The colleges included in the program are: St. John's College (for men); University College, co-educational in arts and sciences; Teachers College; the graduate school; the school of law; school of commerce, college of pharmacy; and the school of nursing education.

Archdiocese Regulates High School Proms

A set of regulations, including one which prohibits girls from wearing bare-shoulder evening gowns, has been drawn up to govern proms in the 15 high schools of the Archdiocese of Milwaukee.

The regulations were drafted after a survey made among 3,000 parents of high school students by the archdiocesan office of education which is headed by the Rev. E. J. Goebel. The

rules were approved by Archbishop Moses E. Kiley of Milwaukee, who has asked that they be enforced rigidly.

The regulations provide: proms are to begin at 8 p.m., doors to be closed from 8:30 to 11:15 p.m.; the grand march to begin at 9, students may not leave the building during the prom; music is to stop at 11:15 and the prom close at 11:30; students are to be home between 1 and 1:30 a.m., unless parents set an earlier hour, and this applies to participants in post-prom home parties; proms will be closed to outside couples; proms will be semi-formal, girls in formal dresses and boys in suits, but girls will not be allowed to wear evening gowns with drop shoulders or straps, and boys are to be instructed that partners failing to conform to this rule will be dismissed from the prom; the tickets ceiling will be \$3 and corsages not more than \$1.50, both to be paid at the same time with the schools arranging for individual corsages, and the schools are to inform all parents concerning the regulations.

Father Goebel emphasized that the schools will not assume responsibility for the welfare of students after 11:30 p.m., and urged that wherever possible parents should provide a modest after-prom party at home.

Confraternity Of Christian Doctrine Courses

The Episcopal Committee of the Confraternity of Christian Doctrine, under its chairman, the Most Reverend Edwin V. O'Hara, Bishop of Kansas City, is this year sponsoring three special courses on the Confraternity of Christian Doctrine in connection with the regular Summer School program of the Catholic University (June 27-August 6). While intended principally for Sisters, the courses will be open to brothers and seminarians. No priests or lay people will be in attendance.

The courses are:

1. DOGMATIC AND SCRIPTURAL FOUNDATION FOR CATECHISTS

by Very Rev. Francis J. Connell, C.S.S.R., S.T.D.

2. METHODS OF TEACHING RELIGION TO CATHOLIC CHILDREN IN ATTENDANCE AT ELEMENTARY PUBLIC SCHOOLS

by Sister M. Rosalia, M.H.S.H.

3. THE APOSTOLATE OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

by Miss Mariam Marks

K. of C. To Open Boy Leadership Courses At Notre Dame University

The opening session of the 1949 Summer School of Boy Leadership series, sponsored annually by the Supreme Council Boy Life Bureau, Knights of Columbus, will be held at the University of Notre Dame, scene of the pioneering efforts of the K. of C. in the field of Catholic youth work, from July 1st to July 3rd. Other Catholic colleges and universities will hold their series throughout July and August.

During the past 25 years more than 9,000 Catholic men, including 565 priests, have received the summer school training. This year the series will be conducted in twelve intensive week-end sessions by the professionally trained staff of the Supreme Council Boy Life Bureau and will feature lectures by representatives of diocesan and national organizations. Any man, 18 years or older, may enroll.

The complete schedule for the 1949 series is as follows:

July 1-2-3: University of Notre Dame, Notre Dame, Ind., and St. Joseph's Abbey, Ramsay, La.

July 8-9-10: St. Jerome's College, Kitchener, Ont., and in Albuquerque, N.M.

July 15-16-17: Los Angeles, Calif.

July 22-23-24: Boston College, Mass., and St. Mary's College, Calif.

July 29-30-31: Villanova College, Villanova, Pa., and St. Thomas College, St. Paul, Minn.

August 5-6-7: Niagara University, Niagara Falls, N.Y.

August 12-13-14: Mt. St. Michael Academy, Bronx, N.Y., and Duquesne University, Pittsburgh, Pa.

Other Items of Interest

Students from Latin-American countries predominate among those thirty-nine nations of the world whose sons and daughters are taking courses at the Catholic University of America, Rt. Rev. Msgr. P. J. McCormick, rector of the University, has disclosed. Out of the twenty Latin-American countries, ten are represented by students preparing for careers in the sciences and professions at Catholic University.

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For the second year in succession, every member of the graduating class of Holy Cross College has been employed or accepted at graduate or professional schools, according to the annual report of the Placement Bureau for 1948, made public by Edward A. Kennedy, Jr., Placement Director.

The great majority of the graduates had obtained positions before they concluded their courses, Mr. Kennedy stated in his report, adding that "employers are turning in greater numbers than ever before to the traditional liberal arts colleges in their search for management trainees who offer a well rounded development of faculties and personality."

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The University of Notre Dame will offer as part of its regular Summer School program a four-weeks' Workshop in Guidance from June 28 to July 26. Brother William Mang, C.S.C., Ph.D., Supervisor of Schools of the Brothers of Holy Cross, and Sister Mary Benedict, B.V.M., Ph.D., Chairman of the Education Department of Mundelein College, Chicago, are directors of the Workshop. For information write to The Registrar, University of Notre Dame, Notre Dame, Indiana.

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Initiation of large-scale correspondence between American Catholic college students and foreign students is now being planned by a committee of the Student Relief Campaign sponsored by the National Federation of Catholic College Students. Lists of thousands of foreign students are currently being prepared, according to an announcement by George C. Witteried, Jr., of the University of Notre Dame, chairman of the com-

mittee. Details of the exchange, which aims at "reconstructing the morale of student victims of war," are being handled by students of St. Mary's College, Holy Cross, Ind.

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St. Xavier College, Chicago, will conduct its second Theological Institute for Sisters this summer from June 27th to August 3rd. Open only to Sisters, the Theological Institute will offer both first and second year courses of a three-year program. Seven Dominican Fathers, under the direction of the Very Rev. Charles C. Johnston, O.P., will comprise the faculty.

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In response to many requests Providence College on June 28 will reopen its doors to Summer Session students after a lapse of eight years. The Summer session was discontinued during the war years when the accelerated program was in operation at the College.

The 1949 Summer Session will offer twenty-five courses to be taught by fourteen members of the College faculty. It will be under the direction of the Reverend William R. Clark, O.P., Ph.D., Professor of Sociology and Head of the Department of Social Sciences.

The courses will be conducted in all of the departments of the College, and will be open to both men and women. Credit will be given toward Bachelor's degrees. The classes will meet five days each week, from June 28 to August 6. The present schedule calls for all classes in the morning.

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Rev. Dr. Paul Hanly Furfey, head of the Sociology Department of the Catholic University of America, will lead a group of students on a tour of Europe, beginning August 10th, and running through September 19th, University authorities reported. The tour will take in London, Paris, Lucerne, Milan, Venice, Rome, Florence, Innsbruck, Munich, Frankfurt and Amsterdam. Designed to give the group an opportunity to observe Catholic Social Action in various centers, social conditions in the war ravaged countries will be noted and studied. Interviews will be arranged between the entourage and leaders in Catholic Action, as well as with important civic and political

leaders. This is the second European tour which has been led by Dr. Furfey.

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Beginning with this Summer Session (July 5 to August 6) Immaculate Heart College (Los Angeles, California) will offer courses leading to the Master's Degree in Teacher Education which will include Seminars in School Supervision and Administration in Educational Research as well as in Curriculum Making. These courses will provide advanced training in special fields for principals, supervisors, guidance counsellors, critic teachers, and members of curriculum committees.

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A city-wide committee has been organized to raise funds for a \$600,000 gymnasium for Power Memorial Academy in New York. The gym will serve not only the students of the high school but also the underprivileged youngsters of the West Side district in which the school is located. His Eminence Francis Cardinal Spellman, Archbishop of New York and Mayor William O'Dwyer of New York are honorary chairmen for the drive.

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Another high school conducted by Brothers of the Holy Cross from Notre Dame, Ind., will be opened in Gueydan, La. in September, 1950. The ground and the funds are ready, Msgr. Francis Canon Garneau, pastor of St. Peter the Apostle Church, has announced. There will be seventh and eighth grades in addition to the four years of high school.

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In recognition for scientific research being done at Siena Heights College, Adrian, Mich. a grant of \$3,800 has been made available to the institution by the Research Corporation of New York, it has been announced by Mother M. Girard, O.P., president.

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Subject Headings. The fifth edition of Library of Congress *Subject Headings* is now available for distribution. Copies may be ordered from the Superintendent of Documents at \$6.50 a copy.

Elementary School Notes

Exceptional Children Need Exceptional Teachers

To provide exceptional children with appropriate and adequate education, approximately 100,000 specially-trained teachers are needed, announced Dr. Elsie Martens of the U. S. Office of Education at the International Council for Exceptional Children which met in San Francisco last March. Only 450,000 of the 4,000,000 children with high mentality, with maladjusted personalities and with physical or mental handicaps are now receiving the type of education which will help them develop their potentialities. At present there are only 20,000 teachers who are professionally prepared to staff special schools and to teach special classes, it was reported.

June Graduates Will Increase Nation's Teaching Personnel

Elementary school teachers with four years of training will have their ranks increased by 13,500 when that number graduates from various institutions in June. Approximately 8,500 others with less preparation but who will be qualified for certification in many states will also join the teaching profession at that time. Though encouraging, this number will scarcely meet the need for elementary teachers now estimated at considerably more than 100,000.

According to Dr. Ray Maul of the N.E.A.'s National Commission on Teacher Education and Professional Standards, the raising of requirements for certification would improve the situation. In the high school field where certification usually demands four years of preparation, there is no teacher shortage, he points out. Additional evidence that elementary teaching standards should be higher is seen in the nineteen states where four years of training is required of both elementary and high school teachers. In these states, the proportion of high school to elementary teachers graduated was two to one. At the same time in the twenty-nine states where elementary standards were lower, the ratio was four to one.

Verbalizers Mirror Educational Practices

Verbalizers represent, from the quantitative point of view, the most frequently occurring type of reading disability according to an article appearing in a recent issue of *Elementary English*. Qualitatively, they constitute an indictment against the educational system which tolerates their existence.

Reading without understanding, or verbalism, is a pedagogical endorsement of memorization and vagueness, and is a deplorable outcome of an educational policy which emphasizes an overloaded curriculum, accelerated programs, and teaching-learning situations which require parrot-like responses. Teachers can do much to combat this era of pedantic illiterates by providing children with broad first-hand and vicarious experiences, with opportunities to validate meanings, and with various types of training in purposeful reading for meaning through directive and motivating questions.

Deaf Individuals Reveal Superior Spelling Achievement

Individuals with defective hearing are apparently not retarded in spelling if the investigation conducted by M. C. Templin of the University of Minnesota is reliable. Templin's analysis of explanations of common physical phenomena written by the hearing, the hard of hearing, and deaf groups matched on age, grade placement, intelligence, and sex bases revealed that the deaf misspelled about one-half as many words as the hard of hearing and about one-third as many as those with normal hearing.

It is likely that the observed superior spelling achievement of those defective in hearing is to be accounted for by the superior word perception of the deaf, the greater emphasis placed upon spelling in the training of the deaf, and the fact that spelling is essentially a concrete drill subject.

Librarians Appraise Books On Foreign Countries

Columbia University's School of Library Service recently completed a project purporting to evaluate and re-evaluate children's books on foreign countries. The first of five reports on this undertaking appeared in the January issue of *Elementary English*.

Special librarians, after conferring with natives of various countries, with authors and book publishers critically analyzed new and old books on each of a number of countries. These appraisals, together with succinct descriptions of each book are concisely presented in the January, February, March, April and May number of *Elementary English*. The recommendations relative to the merits and demerits of available books on numerous countries will prove valuable to teachers seeking to guide children into channels of reading which will prove educationally and culturally profitable.

Recent Report Highlights School Policies

Trends in school policies are reported by the N.E.A. Research Division on the basis of a survey covering 1,598 school systems in cities of more than 2,500 population, or about one-half of all city school systems.

Waning in popularity are departmentalization in the elementary grades, and the platoon form of organization. On the way in are: (1) elimination of grade lines and classification of pupils by divisions, (2) ungraded classes for exceptional children, (3) remedial classes, (4) "no failure" plans, (5) individualized instruction, and (6) class periods of indefinite length rather than fixed-period schedules.

The investigation also revealed the following facts:

(1) Kindergartens are growing in number but the establishment of nursery schools and child-care centers is being curtailed.

(2) Special school services, such as audio-visual, guidance, and school lunch programs are growing rapidly.

(3) The length of the school year has increased slightly. In 1938, fifty-seven per cent of the cities operated on a minimum 180-day year; in 1948, sixty-five per cent had adopted this practice.

(4) Promotion of pupils on an annual basis occurs in ninety-three per cent of elementary schools. In 1938, the percentage was seventy-three.

U. S. Office Of Education Encourages Correspondence Clubs

In its efforts to foster mutual understanding and respect among the young peoples of the world, the United States Office of Education has invited boys and girls in other countries to write to young Americans. At the same time, the Office has offered its services to any American school which wishes to organize a Pen Pal Club. Efforts will be made to pair American members of the club with foreign students of the same age, sex and special interest in any country designated.

Most of the thousands of letters already received are in English, but students who desire to correspond in a particular foreign language can be accommodated. Information concerning initiation of correspondence may be secured by writing to the Division of International Educational Relations, U.S. Office of Education, Washington 25, D.C.

T-V Advances Into Education

Launched in Philadelphia last March was "Operations Blackboard," which is considered the first major project to televise in the classrooms of public, parochial and private schools simultaneously. Sponsored jointly by the Philco Corporation, the Philadelphia Board of Education and television station WPTZ, the project will include thirty-nine educational programs to occur three times a week. The first of these programs was devoted to a non-technical explanation of television operation from the moment a picture is televised in the studio until it appears on the screen of a receiver. Plans have been made to allow pupils themselves to take part in the shows on Philco Station WPTZ.

Another co-operative exploration in the role television can play in education is under way in the Philadelphia and Camden, New Jersey, schools, reports the *Educational Screen*. The boards of education and the offices of the Diocesan Superintendent of Schools in these two cities, together with television station WCAU-TV, and the RCA Victor Division of the Radio Corporation of America are co-operating in a program whereby four weekly telecasts will be received in thirty-one public and parochial schools in and around Philadelphia and Camden. Personnel from the school systems are working with WCAU-TV

in the development of programs to be directed toward specific school levels.

Freedom Train Will Continue To Roll

Acquisition and operation of the Freedom Train by the U.S. Archivist was secured when President Truman recently signed a bill to this effect. This new law provides \$3,000,000 for the continuation of Freedom Train tours, and the reproduction of historic documents for free mass distribution.

"The Freedom Train leaves a great trail of food for thought behind as it winds its way across the country," said Representative Thornberry (Democrat from Texas), as he supported the bill on the floor of the House. "Perhaps through the inspiration of a visit to the Freedom Train somewhere, somehow, a boy will be imbued with a will to work toward advancing the cause of peace and the rights of man."

Pupils Test New Classrooms

Reported in *Education Summary*, is a proposed experiment on the practicality of school rooms from the viewpoint of students. Pupils will try out a model classroom in Berkeley, California, before the school system goes ahead with a \$8,000,000 building program. To be constructed with materials donated by various manufacturers, the model room will have chalkboards in panels of deep coral and blue which will be framed in a dull chromium molding, and provided with chromium trays for chalk and erasers. Walls will be pale green with a white ceiling of soundproof material. Some windows will have "light baffles"—rows of slats which resemble fixed Venetian blinds, but which project from the outside of the building.

100 Comics Receive Approval Of Librarian

Critical study of popular series of Comic Books by Rev. L. A. Rongione, of Augustinian Academy, Staten Island, has resulted in the compilation of a partial list of so-called "white" or acceptable comics, and of objectionable comic books. These lists, published in the March issue of the *Catholic Library World* are a fitting addenda to an article, "Shall the Comics Be Their Ideals?" appearing in an earlier number of the same periodical.

New Filmstrips Depict Current Events

Recently announced by the NEW YORK TIMES was the release of a series of filmstrips which deal with important topics in the news. These will be released every month during the school year and will deal with up-to-the-minute news.

First in this series is "A President Is Elected" which shows the functioning of the electoral system, the Constitutional guarantee given each voter, the nominating conventions, the presidential campaign, and how it is conducted.

Some topics to be covered in the future are "Palestine Divided: The Struggle between the Arabs and the Jews for the Holy Land," and "The Marshall Plan: The American Effort at World Reconstruction."

All filmstrips will be accompanied by adequate teachers' manuals. Further information regarding the distribution of these aids can be secured from the NEW YORK TIMES, School Service Department, Times Square, New York City 18.

Three More Films Released by EBF

Three new educational motion pictures were released in December by Encyclopaedia Britannica Films. Titles of the new films, all of which are one-reel subjects in 16mm. sound, black and white, are: "The Airport," "British Isles," and "Building a Highway."

The first named of these, designed basically for primary-grade studies, described the varied operations taking place at a modern airport. "The British Isles," first of a new series of EB films on important regions and areas of the world, gives a general survey of the physical characteristics, economic life, food supply and overseas trade of the British homelands. This production can be profitably used in the seventh, eighth and higher grades. The third film, "Building a Highway," also planned specifically for the primary grades, shows the role of highways in America's system of transportation, and pictures the major processes of roadbuilding.

These films may be obtained for sale or rental from Encyclopaedia Britannica Films, Inc., Wilmette, Illinois.

Puerto Rico Increases Classroom Facilities

An impressive educational program in Puerto Rico calls for a budget of \$224,450,000 to be consumed in the expansion of school building facilities during the next six years. According to a report of the Educational Committee last January to Governor Munoz Marin, more than 3,500 classrooms have been constructed since 1940. The increase in classroom space during the past eight years was seventeen per cent, but meanwhile the population of school age has increased sixteen per cent.

Indian Bishops Decry Governmental Monopoly Of Education

Archbishops and bishops of the State of Travancore, India, have issued a statement protesting the government's plan to seek a monopoly in primary education within the next ten years. Travancore has already inaugurated its plan of governmental control of education in selected areas. As state schools are erected in these localities, private schools are to be deprived of governmental recognition and grants.

Nearby, Pakistan is pondering the question of whether Christian schools must provide facilities for the religious instruction of non-Christian students if they wish to qualify for government aid. The Moslem-dominated government has insisted that if private schools desire its assistance, they must offer religious instruction for students of all faiths. As yet the question has not been solved.

Extra-Curricular Observances Threaten Educational Program Of Schools

Special interests of one kind or another harrass schools to observe designated "special" days and weeks. According to "What's Doing in 1949"—*A Guide to the Events of the Year Ahead*, published by the Public Affairs Press, Washington, D.C., there are at least 150 special days, weeks and months which might be considered for the year 1949.

A sampling of the list reveals Donut Week, Apple Day, Cranberry Weeks, Honey-for-Breakfast Week, Mule Day, Grandmother's Day Tie Week, Want Ad Week, and Coin Machine Week.

Large-Size Week is somewhat baffling but might be appealing to teachers overburdened with more-than-normal-size classes. Principals and teachers would probably need little persuasion to observe Noise Abatement Week. It is more than likely that Leave Us Alone Week would rank first in popularity were the matter put to vote among faculties and administrators.

— Newabits —

Schools and libraries in Maryland commemorated the passage of the Religious Toleration Act of 1649, with special programs on religious freedom during the week of April 17-23rd.

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Best books for children written last year were *King of the Wind* by Marguerite Henry, and *The Big Snow* by Elmer and Berta Hader, according to the awards committee of the Children's Library Association.

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Tables that fold into the wall facilitate the use of the lunchroom for other purposes at St. Athanasius School in Evanston, Illinois. Benches are folded into the wall beside them.

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Early morning movies have cured tardiness in certain New York schools, reports the Director of Visual Education. School begins at 9:00 a.m., but films on science, travel and sports are shown between 8:00 and 9:00.

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German education must be supervised for another ten or twenty years to prevent return of Nazism according to the director of education and cultural relations for the Military Government, Dr. A. G. Grace, who was in the United States for a brief visit in March.

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St. Louis initiated a camping project this month when students from sixth grade classes in two public schools will attend camp instead of school for a fortnight. They will be accompanied by their regular teachers, a school nurse and six counselors from Harris Teachers College.

News from the Field

Parochial Pupils Increase Funds But Get No Aid, Thomas Bill Report Shows

If the Thomas Federal Aid to Education Bill is enacted into law, some 300,000 school children in Pennsylvania, considered to be worth \$5 of Federal help apiece, will increase that State's annual allocation to a total of \$10,120,000. But when the money is distributed they will get nothing. They attend parochial schools.

This is one of the things which stands out in the report on the Thomas Bill, with its detailed statistical tables, which has been released by the Senate Labor and Public Welfare Committee. The Thomas Bill, approved by that committee and sent to the Senate floor, counts all U.S. children between 5 and 17 in its aid formula, but in disbursing the money, effectively limits it to public school pupils only.

(The Senate committee has also approved a school health bill which would benefit children in nonpublic as well as public schools. This measure carries an annual appropriation of \$35,000,000, the Thomas Bill \$300,000,000. On the other side of the Capitol, the House Education and Labor Committee is still concerned with Taft-Hartley revision, and is expected to turn to the Federal school aid issue some time soon.)

The reports' figures also indicate that in New York 415,000 parochial school pupils would add \$2,075,000 to give that State \$11,925,000, with no guarantee that they will receive any aid. Similarly in Illinois 250,000 parochial students are worth \$1,250,000 in Thomas Bill money out of a total of \$7,490,000; In Michigan 145,000 pupils would bring \$725,000 to the State total of \$6,235,000; in New Jersey 127,000 pupils would bring \$635,000 to the total of \$3,840,000; in Louisiana 71,000 pupils would add \$1,200,000 to make the projected aid \$10,370,000; in California 100,000 pupils would add \$500,000 to make the total \$8,435,000; in Colorado 17,000 pupils would bring \$85,000 into the \$1,240,000 total aid, and in Iowa 46,000 pupils would bring \$230,000 to the total of \$2,625,000.

The provision in the Thomas Bill which, in effect, rules out aid to nonpublic school children is Section Six, which makes funds available "for any current expenditure for elementary or secondary school purposes for which educational revenues derived from State or local sources may legally and constitutionally be expended in such State."

In defending this provision, the Senate committee's report declared that if State constitutional requirements were not heeded in the bill "it would be clearly changing the educational policy of the State and thus would violate the principle of State and local control which we accept as basic to this legislation."

Catholic school officials have supported another formula for distributing the Federal school money to the States. This formula, used in the School Lunch Act, provides for direct distribution of Federal aid to nonpublic school children in States where constitutions prohibit expenditures of State funds to other than public agencies. It was incorporated in the McMahon-Johnson bill, recently rejected by the Senate Labor and Public Welfare Committee.

The Catholic leaders point out that this formula would not violate "State's Rights" inasmuch as each State would be given the option of dealing directly with the nonpublic school children or of asking the Federal Government to do so. With regard to the School Lunch program, 28 States administer the aid directly to nonpublic school pupils and 20 ask the Federal Government to handle it. They also observe that the bill demands a "fair and equitable" apportionment of funds to both white and Negro schools, regardless of existing State practices. It compels any State accepting the aid to spend as much Federal money for Negro schools as for white schools.

The report also cites the Everson decision of the Supreme Court in 1947 as justification for denying any direct aid to nonpublic schools. But the Catholic school officials point out, in this regard, that their appeals for consideration in Federal aid legislation are directed at help for nonpublic school children, in the way of bus rides, non-religious textbooks, health and welfare services, etc. and not at help for nonpublic schools.

Says Lutherans, Adventists, Other Protestant Bodies Top Catholics In Expanding Parochial Schools

Some Protestant groups in this country are building parochial schools at a rate that on a percentage basis greatly exceeds that of the Catholics, according to figures published in a bulletin of the Federal Council of the Churches of Christ in America in New York.

The figures, presented in the following table, are credited to the Rev. Clarence Peters, chairman of the Board for Young People's Work of the Lutheran Church-Missouri Synod:

1937

Roman Catholics	2,431,289 pupils (10,080 schools)
Lutherans	74,951 pupils (1,185 schools)
Seventh Day Adventists	22,757 pupils (780 schools)
Reformed Churches	13,747 pupils (85 schools)
Mennonites	125 pupils (4 schools)
Baptists (Los Angeles area)	85 pupils (1 school)

1947

Roman Catholics	2,607,879 pupils (10,188 schools)
Lutherans	96,041 pupils (1,296 schools)
Seventh Day Adventists	35,219 pupils (970 schools)
Reformed Churches	21,175 pupils (120 schools)
Mennonites	2,106 pupils (35 schools)
Baptists (Los Angeles area)	513 pupils (6 schools)

(The figures given for Catholic schools actually are the totals published by the Education Department, National Catholic Welfare Conference, for the school years of 1938 and 1946, and thus represent an eight-year period of growth, rather than ten.)

Thus while the Catholic schools continue their steady growth in enrollment, and continue to expand their plant even while consolidating the number of schools in some areas, the increase among the Protestant schools is at a sharp rate. The Lutheran enrollment jumped 15 per cent over the period studied, the Adventist enrollment 55 per cent, the Reformed 54 per cent, and the Mennonites multiplied their enrollment 16-fold.

In presenting these statistics at the recent meeting of the International Council of Religious Education, Dr. Peters argued the case for more Protestant parochial schools.

Public schools, he said, cannot provide the religious motivation needed for thinking and action in all phases of life. Protestants, who feel that a system of education which leaves God out is inadequate, turn to religious schools.

In addition, he said, certain benefits would come to the public schools from a growth of religious schools: "Parallel school systems are a safeguard against monopoly and corruption in education . . . religious schools contribute to a higher community morality . . . religious schools and public schools are mutually helpful in maintaining a high scholastic standard."

Confraternity To Issue Series of Textbooks For Public School Students Religious Instructions

At a time when the released-time instruction programs have grown into one of the foremost religious issues of the nation, the Confraternity of Christian Doctrine has completed plans for a series of religious textbooks adapted for public high school students, it has been announced at the Confraternity's national center in Washington.

The decision to issue the textbooks was reached at a meeting of the Confraternity Committee on Scripture Manuals for Public High School Students held in San Antonio at the invitation of Archbishop Robert E. Lucey. The committee is headed by Bishop William T. Mulloy of Covington. The Rev. Daniel A. Martin, C.M., professor of Sacred Scripture at St. John's Seminary, San Antonio, who will write the text for the course, attended the meeting.

The general outline, it was announced, will be a Biblical course of instruction in Christian Doctrine extending over a four-year period. For the first two years, the course will employ the New Testament and will embrace such topics as the life of Christ, the Sacraments, the nature and history of the Church and kindred topics.

The Old Testament will be the basis of the course for the last two years and the general subjects to be treated will include the Ten Commandments and the Creed.

Individual lessons for the course will be published in leaflet form to be distributed either weekly or in sets for a semester of Confraternity classes. These lessons will contain pupil discussion problems, teacher aids and will feature verbatim Scriptural texts in detail.

In the course, the Confraternity edition of the New Testament will be quoted and in the Old Testament lessons, the Confraternity translation of the Book of Genesis will be used, with the Westminster and Challoner editions employed for the other Old Testament books.

Educator Explains Church's Aims In School System To National Congress Of Private Schools

The Catholic Church goes to the trouble of setting up its own school system because she believes that a Christian education is "the most precious gift a boy or girl may receive," the Very Rev. Vincent J. Flynn, president of St. Thomas College, St. Paul Minn., declared in Washington.

The priest, who is president of the Association of American Colleges, spoke at the first National Congress of Private Schools.

"She has no quarrel with the tax-supported schools," he pointed out, "but as the complete answer to the educational question, she finds them far from satisfactory. In spite of the various attempts to remedy the situation, for the most part we Americans have found no way of making our public schools religious."

Father Flynn said that those people in America today who say that private schools promote division in the country's ranks are "really advocating totalitarianism while they are shouting for democracy." Uniformity in education is not the way of democracy, he said, because in a democracy "we glory in the freedom to be different, to disagree."

Concerning the contribution of the Catholic Church to American education, which was the subject of his talk, the Minnesota educator said that "apart entirely from the sums of money annually saved the American taxpayer by our Catholic schools, there is the infinitely greater contribution of the Church's share in keeping alive among her members the basic religious concepts which are the foundation of our freedom."

Schedule Of '49 Summer Action School Prepared

The 1949 schedule of the Summer School of Catholic Action, sponsored by the Central Office of the Sodality of Our Lady, St. Louis, has been made public in the current issue of the organization's magazine, *Action Now*.

The schedule is as follows: St. Louis June 13 to 18; Denver, June 20 to 24; Spokane, June 27 to July 2; San Antonio, July 25 to 30; Detroit, August 8 to 13; New York, August 15 to 20; Washington, August 22 to 27, and Chicago, August 29 to September 3. The theme of this year's sessions will be "The Christian In Action," which was the title of the statement issued by the Bishops of the United States at their annual meeting in Washington last November.

Apostolate School Sets Summer Courses, Wins Praise From Prelate

Archbishop John T. McNicholas of Cincinnati, urged "encouragement and support" of the schools of apostolate for young women conducted at Grailville, Loveland, O., as the program for this year's schools was announced.

"With all my heart I approve the program of The Grail," Archbishop McNicholas wrote, "which is helping to restore the true Christian concept of womanhood in our age. This restoration will contribute socially, intellectually, culturally, and spiritually to the well-being of individuals and enable them to take an important part in the lay apostolate of the Church under the direction of the Hierarchy.

"The lay leaders of The Grail are willing to assume a serious responsibility in this necessary spiritual awakening of America. Their efforts deserve encouragement and support.

"I hope thousands of young Catholic women will study the program of The Grail and realize the ennobling influence it can have on their lives."

The Grailville institution announced the following summer courses for this year: School of Formation, June 9 to September 1; Full Christian Living, June 9 to 20; Foundations of the Lay Apostolate, June 28 to July 3; Writing in the Christian Spirit, July 12 to 17; The Task of Woman, July 26 to 31; Woman and the Drama, August 2 to 7; Marriage in Christ, August 12 to 15; and Work and Culture, August 23 to 28.

Summer School For Seminarians Based On Confraternity Program

The program of the Confraternity of Christian Doctrine will be the basis for courses at a Catholic Action School to be held at Loras College, Dubuque, Iowa, June 27 to August 5 for seminarians from Dubuque and other dioceses.

The religious education of youth, catechetical summer schools, discussion clubs, the parent-educator programs, with emphasis on the Cana Conference movement, and the apostolate for non-Catholics are among the subjects to be taught. As a part of the approach to the non-Catholic apostolate a complete house-to-house census will be taken.

Another part of the school will include a study of the problem of the Church in rural areas, based upon the program of the National Catholic Rural Life Conference. A Liturgical Institute will be conducted for six days after the regular session. The school will be under the direction of Bishop Edward A. Fitzgerald, Auxiliary of Dubuque.

Book Reviews

TEACHER QUALIFICATION AND QUALITY OF INSTRUCTION IN CATHOLIC SECONDARY SCHOOLS. Lawrence O'Connell. (Ph.D. Dissertation, Catholic University of America). Washington, D.C.: Catholic University of America Press, 1948. Pp. 99. \$1.25.

This is a study of the correlation between teacher qualification and quality of instruction in a selected group of 77 of the 91 Catholic secondary schools accredited by the Middle States Association of Colleges and Secondary Schools through the procedure of evaluation based on the *Evaluative Criteria* of the Cooperative Study of Secondary School Standards. It is the only study of its kind involving Catholic schools, and it is one of the most thorough studies of data obtained through the *Evaluative Criteria* ever published. One of its practical contributions is that it presents norms for Catholic schools separate from the norms of the *Criteria* which are for all schools both public and private. Using these norms, the Catholic-school administrator may compare the percentile rank of his school in the areas considered in this study with the ranks of other Catholic schools of the Middle States Association. Comparison with the schools of the Association generally may be made on the basis of the comprehensive "thermometers" of the Cooperative Study itself. It should be noted that this study is limited to the matter of the H, I, J, and M Blanks of the *Criteria*, and it is in these areas only that it affords a basis for comparison. However, those familiar with the *Criteria* know that these four blanks cover many vital points in secondary schooling. Aware of the common philosophy which underlies all Catholic education, Catholic educators should find this study's analysis of the variation in strengths and weaknesses among Catholic secondary schools most interesting.

Though it is evident that this study was carried out with painstaking care, and though the great difficulty involved in applying the refined techniques of statistical analysis to data obtained by the *Evaluative Criteria* procedure, subject to the varying competence of visiting committees, must be taken into account, readers should be aware of its limitations. The writer points out most of these limitations and is careful to give them consideration in his conclusions. However, it should be em-

phasized that the validity of the study is limited to Catholic schools of the Middle States Association. Moreover, in the analysis of the qualitative judgments of the chairman of the visiting committees which are far less objective than the quantitative data derived from the *Criteria* themselves, the conclusions seem to be overdrawn because of the small sample of schools used in this part of the study. The results obtained by applying the two-fold technique of overlapping and tetrachoric correlation to the problem of relating outcomes in specific subjects to instruction, using the total group of teachers of any particular subject, are admittedly weak because of the necessity of dealing with averaged scores. However, this weakness is partly relieved by the very reliable analysis of the correlation of the instruction of 702 individual teachers and the qualifications of these same teachers.

THOMAS W. MULROONEY.

Department of Child Development and Guidance,
Board of Education, Wilmington, Del.

PRACTICAL HANDBOOK FOR SCHOOL COUNSELORS. Clifford Erickson. New York: Ronald Press Co., 1949. Pp. vii+224. \$3.00.

The writer's claim to the practical is supported by several features of the book, such as, an unusual amount of supplementary materials, discussion topics appropriately adapted for in-service training of counselors, a question-and-answer treatment, and a broad view of guidance services from the elementary school through the college. The question-and-answer arrangement of content, however, though practical in that it permits ease of reference and simplicity of presentation, has distinct disadvantages as a technique in an elementary text. From the nature of its material, the book appears to be designed for the beginner in the field. Such persons usually have little or no technical knowledge of counseling; for them, the question-and-answer style is much more authoritative and less motivating than the more ordinary forms of presentation.

Some of the writer's rules regarding the interview, interest tests, and group work are questionable, for development in

such areas does not permit us to prescribe with strict limitations, such as, "A counselor will need from 90 to 120 minutes per counselee each year to do effective counseling". Many experienced workers feel that the time suggested here makes for only superficial contacts between student and counselor. Likewise, the statement, "Group guidance [is] an instructional activity built around problems and needs of the pupils", fails to embrace the important therapeutic aspects of group work. Furthermore, in a series of questions and answers on the measurement of interests, it is stated that interest tests are to be administered at the ninth and eleventh grade levels, and that the *Strong Vocational Interest Blank* is one of the more useful instruments for measuring vocational interests; but nothing is said to warn the reader that Strong's test is not suitable at the ninth and probably not even at the eleventh grade.

The choice of style, however, has enabled the writer to present a large amount of material which is useful. Herein, lies the value of this handbook. In training counselors, its function should be that of supplementing a good textbook rather than that of serving as the basic learning tool.

MARIE A. CORRIGAN.

Dean of Women,
The Catholic University.

COMMUNITY RESPONSIBILITIES OF INSTITUTIONS OF HIGHER LEARNING. Norman Burns and Cyril Houle, Editors. Chicago: University of Chicago Press, 1948. Pp. 88. \$2.00.

This book is a record of the principal papers presented at the Annual Institute for Administrative Officers of Higher Institutions held last year at the University of Chicago. The theme of the Institute indicates a recognition of the need for institutions of higher learning to examine the implications of those functions which carry them beyond the confines of the campus.

College administrators and faculty members should find this volume profitable. Dean Houle's paper, pointing out that community services are an emerging function of higher education, will be especially provocative to every educator whose institution has not yet accepted its community responsibility. Other

papers will be a source of ideas for developing programs not only of the traditional types of adult education, but also of other community services which can be effectively rendered. Catholic educators should have a particular interest in the theme of the book. Theirs is a responsibility that goes beyond that of most institutions represented on the Institute program. The responsibility outlined represents a serious challenge to all Catholic colleges.

WILLIAM H. CONLEY.

United States Office of Education,
Washington, D.C.

HELPING HANDICAPPED CHILDREN IN SCHOOL. Edward William Dolch. Champaign, Illinois: Garrard Press, 1948. Pp. 349. \$3.50.

The ever increasing interest in the deviate child on the part of research workers challenged by the problems faced by such children, and on the part of teachers who genuinely want to do their best with those of their charges who differ from their peers is sufficient reason for this volume, one of the first specifically devoted to the field since the war. Unlike the forthcoming 1950 yearbook of the National Society for the Study of Education, which will devote itself more directly to the focussing of teachers' attention on recent advances in our knowledges through research, this book is aimed squarely at the immediate classroom problems of the teacher—and more specifically at the teacher of the general class rather than the specially trained teacher who deals with the handicapped children segregated into special classes. Chapters are devoted to children with hearing, sight, speech, and general health handicaps, and to crippled children, with somewhat more space given to the slow learning child and the definitely mentally handicapped. The latter part of the book is devoted to practical advice on helping the emotionally handicapped child, the gifted child who very likely is handicapped by the ordinary school program, and those children who have specific educational handicaps. Dr. Dolch centers his attention on the immediate specific things a teacher can and should do in the classroom, so the book is unencumbered with bibliography or test data. The book should not be considered

as giving enough information to make any teacher adequate for handling all problems of handicapped children, but is full of things every teacher ought to know about the deviates who can be found and should be sympathetically and intelligently guided in every school.

WALTER L. WILKINS.

Department of Psychology,
University of Notre Dame.

THE ROLE OF THE CHURCH AND THE FOLK IN THE DEVELOPMENT OF THE EARLY DRAMA IN NEW MEXICO. Sister Joseph Marie, I.H.M. (Ph.D. dissertation, University of Pennsylvania). Lancaster, Pa.: Dolphin Press, 1948. Pp. viii+175.

"Everywhere the Church went, there went the drama" is the theme of this study. It is a valuable contribution to American literature. The material involved is the Spanish medieval play of the twelfth century, *Los Reyes Magos*, and the religious plays of the fifteenth and sixteenth centuries as well as those of Lope de Vega and Calderon de la Barca of the Golden Age of Spanish literature. No mention is made of the *Siete Partides* which give valuable information on the performances of the plays. The author shows that the Spanish plays were brought to Mexico and later to New Mexico by the missionaries. Her supposition that the missionaries themselves wrote plays is plausible. That they encouraged the folk to continue the tradition is indicated by excerpts from two variants of *Lost Pastores* and *Los Reyes Magos*.

Though the study is restricted to the religious drama in New Mexico, reference is made to the Rio Grande City version of *Los Pastores* in Texas. The supposition that this play was promoted in Texas because of a promise is misleading. The large number of religious plays found here, with the detail of the movable star in *Los Reyes Magos*, and the performance of the drama dance of *Los Matachines* by the Mecca tribe, point to the fact that they were used by the missionaries as a means of christianizing the Indians.

The general reader will find this book interesting; the scholar will delight in its detailed research. Aside from the techni-

calities of a dissertation, the style is excellent, and in one part borders on poetic prose.

SISTER JOAN OF ARC, C.D.P.

Our Lady of the Lake College,
San Antonio, Texas.

NEW EDITION OF THE WORKS OF JOHN HENRY NEWMAN. Charles F. Harrold, Editor. New York: Longmans, Green and Co., 1948. Eight volumes. \$3.50 per volume.

Rather unfortunately for the forthcoming Newman centenary in 1945 was the destruction, during the blitz, of Messrs. Longmans, Green's entire stock of the *Collected Works* of Newman, of which they had been the publisher during the cardinal's own lifetime.

It is a pleasure to be able to draw attention to the new edition which they are putting out, which is conspicuous both for its scholarship and its serviceability. The first eight volumes of this new edition are the *Apologia*, *Idea of a University*, *Grammar of Assent*, three volumes of *Essays and Speeches*, and two volumes of *Sermons and Discourses*, all under the editorship of the late Professor Charles Frederick Harrold of Ohio State University, a Newman scholar of international reputation. Professor Harrold used the most definitive texts, the ones which Newman himself had meticulously revised and had come presumably himself to consider final. Each volume is well-indexed (a welcome feature) and Newman's own notes are appended, as likewise other material closely associated with the text proper. Professor Harrold's introductions give background and explanation, and these together with selected bibliographies make the edition an exceptionally practical one for the student.

Those familiar with the earlier, rather cramped appearance of standard editions of Newman, will find pleasure in this clear-type edition, with its uniformly well-ordered and balanced format and handsome binding designed by Mr. Robert Josephy. We look forward particularly to the *Callista* in the series, inasmuch as all presently available editions of this work are of such formidable appearance as to repel all but the least imaginative of our students.

BEDE GALE, O.S.B.

St. Leo Prep. School,
St. Leo, Florida.

SOCIAL PROBLEMS ON THE HOME FRONT. Francis E. Merrill.
New York: Harper and Brothers, 1948. Pp. 258. \$3.50.

This book, one of a series sponsored by the Committee on War Studies of the Social Science Research Council, presents a detailed and documented examination of some of the social problems resulting, and presumed to have resulted, from World War II. It should serve as a useful reference volume for educators and social workers seeking an analysis of factors of war-time occurrences which affect today's disorders. The writer proceeds from a general treatment of the effects of war on social change to specific comparative discussions of the pre-war and the post-war conditions of persons and social situations. In his conclusions, he allows for the errors of measurement which so often weaken the significance of the results of such studies. However, where the effects of war on social living are reliably measurable, he shows that the results of such measurement are not always in accord with popular supposition.

The writer's qualification that "the reality of the social problem ultimately rests in the minds of the people defining it" will not be acceptable to readers who conceive of social problems as related to objective moral and social values, and who see the reality of such problems in their actual effect on people and society—whether or not they are defined or even recognized in the minds of the people. However, in spite of this subjective perspective of the social problem, he has produced a valuable record of social ills whose reality cannot be questioned.

MARJORIE MURPHY.

National Catholic School of Social Service,
Washington, D.C.

WINNING CONVERTS. John A. O'Brien, Editor. New York:
P. J. Kennedy and Sons, 1948. Pp. 248. \$3.00.

This book is a symposium by twenty authors on "methods of convert making for priests and lay people" and is a companion volume to *The White Harvest* by the same editor. Nineteen of the chapters are written by priests who have been unusually successful in making converts. One chapter is by Clare Bothe Luce which in its way is as clear and as fine a presenta-

tion of the problem as could be found anywhere. The need for both religious and lay workers in the field is presented most forcefully by Father O'Brien in the first chapter. No one can read this chapter without being deeply impressed with the necessity of straining every effort to bring Christ to the 80 million Americans who have no definite church affiliation.

The writers furnish many examples of successful methods of how to interest and how to instruct those who do not have the Faith. While there is some repetition of the same method among the several writers, such repetition heightens the interest of the reader, for each writer presents his ways of winning converts in such a dynamic and personal way that he gives a new significance to the method. To me, a convert, the heart of the book lies in Msgr. Fulton J. Sheen's three rules for dealing with prospective converts: (1) Kindness, (2) Kindness, and (3) Kindness.

EUGENIE ANDRUSS LEONARD.

Department of Education,
The Catholic University.

GIRLS, YOU'RE IMPORTANT. T. C. Siekmann. New York: Joseph F. Wagner, Inc., 1948. Pp. 142.

This book has something to add to the usual teen-age instruction on cosmetics, boys, popularity, and kissing. One of its additions is a stress on motherhood as a vocation. Again and again what the girl is today is related to the mother she will be tomorrow, and apparent trivialities take on new significance. A second thread in the book is one too seldom stressed with girls, their social responsibilities as Catholic citizens. Here there is what we might call a "Christopher" approach. A very sane chapter too, is one on careers and on religious vocations under the intriguing title "Women Only". For adolescents, who so often think that Holy Communion is only for the very good, there is an excellent treatment of the Sacrament as a practical source of help in daily living. In all, there are thirty-eight brief talks which present simply and clearly solutions to most of the problems that trouble the adolescent girl. The title will

attract the teen-ager; and if her mother and her teacher are looking for new angles for instruction or informal chats, they will find them in this valuable little book.

SISTER LETITIA MARIA, S.S.J.

Director of Student Activities,
West Phila., Catholic Girls High School.

THE INCA CONCEPT OF SOVEREIGNTY AND THE SPANISH ADMINISTRATION IN PERU. Charles Gibson. Latin-American Studies, IV. University of Texas Institute of Latin-American Studies. Austin, Texas: University of Texas Press, 1948. Pp. 146.

Mr. Gibson in this study, presented as a Master's thesis to the faculty of the University of Texas, set for himself the formidable task of presenting "the transition from Inca to Spanish sovereignty in colonial Peru". In accordance with this theme, the author treats of the administrative institutions of the Inca Empire, the form of succession to the throne, the success of the Inca in unifying his heterogeneous conquests into an empire, the class distinctions in the empire, the dynastic succession after the arrival of the Spaniards, the disintegration of the Inca governmental forms and the simultaneous growth of the Spanish colonial institutions up to the time of the Viceroy, Francisco de Toledo.

There is no question that Mr. Gibson has labored diligently in writing this thesis. His numerous citations of sources are proof sufficient. Some of the chapters are excellent, especially the second, which deals with the unification of the empire, and the third, which treats the problem of dynastic succession. However, the author is dealing with a topic which is highly controversial and one which is rendered doubly precarious by the long standing debate concerning the reliability of the very sources themselves. This reviewer can not share the author's apparent certainty concerning his conclusions. This feeling of doubt is increased by the fact that the author seems to favor translations, even those by Markham, over the originals in his footnote citations. There can not be much excuse in a work of this kind to quote Garcilaso regularly from an English translation.

However, the work is weakest in the later chapters where the author attempts to evaluate the disintegration of the Inca system and the hesitant growth of the incipient Spanish administration. The author attempted a synthesis prematurely, since very few of the necessary preliminary studies have been completed. For example, the assumption that under the Inca, Quechua actually was the common language of the mass of the people, still remains to be proven. Surely, Puquina, Mochica and Aymara remained important enough within the limits of Peru for the missionaries to publish works of instruction and devotion in these languages. Also, the extent of the conversion of the natives in Peru in the late sixteenth century can not be satisfactorily indicated merely by quoting one authority, namely Zuniga. This testimony is contradicted by many other witnesses, among them even Arriaga, who, when speaking of the arrival of the Jesuits in 158 says, "vinieron ya como a cosa hecha y asentada". (Extirpacion, cap. VIII).

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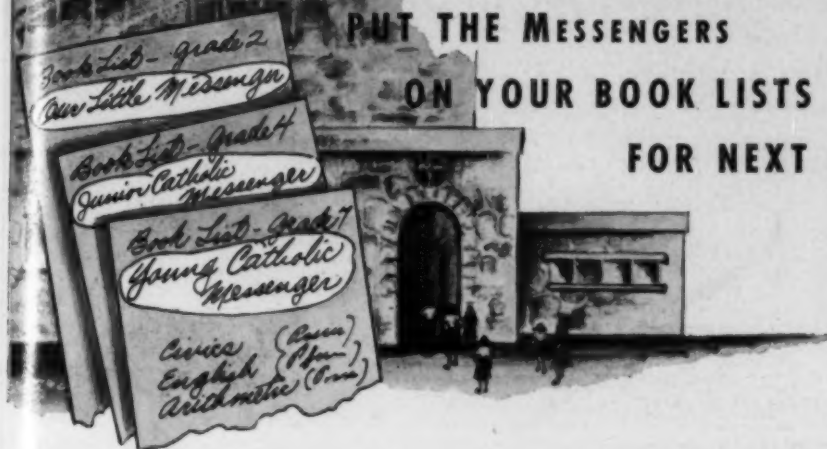
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